ST JOHN’S METHODIST CHURCH
KARORI

THE LAND STORY, THE CHURCH
AND THE PEOPLE

by Elaine E Bolitho PhD

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CONTENTS

Answers to the questions asked by the Methodist Church

Part 1 - The Successive Tangata Whenua of Te Whanganui-a-Tara

Part 2 - European Beginnings 1843-1891

Part 3 - Building the Church 1891-1913

Part 4 - War and Peace 1914-1958

Part 5 - The New St John’s Church 1959-1994

The Meaning of the Symbols

Epilogue

Appendices

The Place of Music

Women’s Organisations and Church Activities

St John’s Book of Gifts – Transcript

Staff for Young People’s Work

List of Karori Methodist Trustees

List of Ministers Appointed to Karori

References

Please note that the first pages made up the original Land Story submitted to the national Methodist Church, as required before any Methodist church property can be sold. The following pages tell the story of the Karori Methodist land, church and people, this being compiled at the request of the Karori-Northland Uniting Parish after the property sale was negotiated with the Wellington City Council.

I wish to thank the staff and members of Karori-Northland Uniting Parish, particularly Mr Ken Orams, along with Turnbull Library and Methodist Connexional archivists for their help and making research material, including photographs, available for this book. Without you and all those who made the records and lived the story over the last 150 years, this book could not have happened.

Elaine E Bolitho 1 December 1999
The second church, built in 1912 on the first site purchased by Karori Methodists in 1893, was still in regular use as a hall in 1999, as was the former parsonage (purchased in 1923), in its role as “The Lighthouse” community facility.

This sketch of the country districts in the vicinity of Port Nicholson on 4 January 1843 was engraved by RH Davies London: detail from Smith, Elder, for the New Zealand Company 1843. It shows the 22 Country Sections numbered 28 to 52 in the Karori District located between the Makara District in the west and the Ohio District in the east. St John’s Methodist Church is located in Block 36, shaded.

Note also the way in which the Karori stream formed a boundary for ten of the blocks.

Occupied Maori sites nearest to the Karori District in the early 1840s are highlighted green.
KEY QUESTIONS ASKED IN “OUR LAND STORY”  
Information Leaflet No 46. November 1991

How was the land originally obtained from the Maori people?
Was the land purchased?

In September 1839, Colonel William Wakefield, on behalf of the New Zealand Company, purchased the whole area of Te Whanganui-a-Tara (the Wellington Harbour) and the surrounding ranges for goods worth £400. Translators Dicky Barrett and Ngati were engaged to explain the deed of sale and the New Zealand Company’s land reserve system, whereby Maori would be granted one tenth of the land. The sale was negotiated with Te Ati Awa chiefs, Te Wharepouri and Te Puni, who saw the sale as a means of establishing the bounds of the recently migrated Te Ati Awa and Taranaki people. This sale included the land to be subdivided as 25 Country Sections, each of around 100 acres, and numbered 28 to 52 in the Karori District.

Did the purchase have tribal consent?

The previous occupants of Te Whanganui-a-Tara - Nga Tama and Ngati Mutunga (who may have intermarried with the earlier Ngati Ira residents) - were migrating to the Chatham Islands. “In terms of traditional tenure, Ngati Mutunga had established an unchallenged right to large areas of the harbour, and this right they had formally transferred to Taranaki and Te Ati Awa in November 1835.” (Ballara p30) (see 1.7)

Chiefs Te Puni and Te Wharepouri did not have the consent of the occupants of pa at Pipitea, Te Aro and Kumototo, who would later dispute the sale.

However, when Wakefield moved on to Cloudy Bay (in the Marlborough Sounds) he was told that the land he had bought did not belong to the Te Ati Awa chiefs to sell, but that it belonged to Ngati Toa. He then negotiated a sale with Ngati Toa chiefs, including Te Rauparaha for a much wider area, but still including Te Whanganui-a-Tara. The Kapiti deed was supported by a second deed executed by Te Ati Awa in Queen Charlotte Sound on 8 November 1839 - both conveying 20 million acres of land between the same extreme boundaries, and centring on Cook Strait. Again the sales included what would become the Karori District and surrounding coastal land on the Wellington Peninsula where people were living with the consent of Te Rauparaha and/or Te Ati Awa.

How does the purchase stand in relation to the Treaty of Waitangi?

The initial purchase(s) were completed prior to the Treaty which embodies, in clause 2, a pre-emptive ruling concerning land sales. Backing this was Governor Hobson’s Land Titles Proclamation stating that the Queen would only acknowledge land titles derived from Crown grants and that in future it would be illegal for Europeans to buy land directly from Maori. It further declared that a commission would look into all
purchases made prior to annexation. In April 1840 the Treaty was brought to Wellington by the Rev Henry Williams. Colonel Wakefield initially deterred Maori from signing, being concerned about the independence of his settlement. However he relented (possibly so that he would be seen in a better light and retain the land claimed by the Company) and 31 rangatira from around the harbour signed the Treaty. Signatories included Wairarapa of Pipitea, Ngaponga and Koepka of Te Aro, and Moturoa of both these pa, men who had in 1839 welcomed the first Wesleyan missionary party (including Minarapa Rangihatuake, and Revs Hobbs and Bumby.)

Governor Hobson continued to be concerned over the independence of Wellington, and the New Zealand Company’s claims. In August 1840 he arrived in Wellington with the Chief Protector of Aborigines to sort out local land grievances. Subsequently a Commission was set up in Britain to deal with the New Zealand Company’s claims.

Land Commissioner William Spain ruled that the Company’s original purchase(s) were invalid, and allowed much smaller areas - 111,000 acres at Wellington (including the Karori District) and 50,000 at New Plymouth. Maori were to retain their pa, cultivations and burial grounds and be granted reserves. However rather than returning disputed urban land to Maori, the focus turned to compensation, which was paid to occupants of the Te Aro, Kumototo, Pipitea, Tiakiwai and Kaiwharawhara pa. The nearest of these to the site of the St John’s Karori Methodist Church was the 1820’s Nga Tama settlement at Tiakiwai in what is today the northern end of Tinakori Road.

The New Zealand Company continued to resist settlement of the reserves issue, but this was finally clarified by the 1847 McCleverty Awards. Most Maori settlements were around the harbour, and close to streams. The steep and forested area further inland, while crossed with Maori access tracks was seldom occupied and little used for cultivation. The Te Matehou hapu from Pipitea worked the Maori cultivations closest to Karori - 80 acres of potato gardens near the top of present-day Orangi Kaupapa Road. This was about 2.25 kilometres east, as the crow flies, from St John’s Methodist Church. In relation to these cultivations, one part of the reserves allocated by McCleverty was on the eastern boundary of Karori Block 29, where the name of Orangi Kaupapa is a corruption of the earlier name Oranga Kaupapa, meaning food terrace.

Beyond the Karori District to the north, south and west, within a radius of 10 to 12 kilometres as the crow flies, Maori settlements at Ohariu (around the Makara stream), Ohaua (six miles south of Ohariu at Wharehou Bay), and around the Waiairiki stream (including Opauwe kainga) were granted reserves by McCleverty - respectively Kumuhore reserve, Wharehou Reserve, Opau Block and Waiairiki Reserve at Terawhiti (400 acres). (The Waiairiki reserve was sold to the Crown in 1853, along with other reserves McCleverty had granted at Te Ika a Maru, Oterongo and Karore.)

The only debatable question is that of the fragment of the old Pipitea to Ohariu trail network which may run under the St John’s church. (See 1.14) That site had remained
vacant until 1958. No objections stopped the building of the church there at that time, and no subsequent Maori claims have been made. The possibility of any future claims appears remote. Was the land confiscated? Not in the way land was confiscated during and following the Land Wars.

**Was the Methodist Church involved in the original transaction?**

No. It was negotiated by Colonel William Wakefield for the New Zealand Company with chiefs Te Puni and Te Wharepouri, and subsequent negotiations with Te Rauparaha.

**When did the Church become involved and with whom?**

The story of Wesleyan church involvement with the tangata whenua is documented in *The Wesleyan Maori Mission in Te Upoko o te Ika* by John H Roberts. The Revs Watkin and Ironside ministered to both Maori and Pakeha, in Wellington, at Porirua and the Hutt Valley, as well as visiting Maori settlements on the west coast as far north as Waikanae. However Maori living at Ohariu were converts to the Anglican faith, and with no Maori living in the Karori District, it was to Pakeha settlers that Ironside and Watkin first came.

The earliest recorded Wesleyan Methodist activity at Karori is the baptism of Mary Jones, daughter of Henry and Mary Jones of Karori by Rev Samuel Ironside on November 12 1843. Henry Jones was the leader of a class-meeting at his home until 1853, after which the family moved to Taita and Masterton. (2,3,2,5)

In later life (1891) Samuel Ironside told of riding home in 1846, on a pitch dark night from a Karori week-night meeting. Seeing what he thought was a lit tobacco pipe, he was afraid it indicated Maori “desperadoes” who had landed at Ohariu and were camped en route to attacking Wellington. “But home, wife and friends were on the other side of that fire spark, so commending myself to God, I rode cautiously along. It was the light of a glow worm!” (Chambers p170) Fortunately the attack feared by the settlers never eventuated.

Meanwhile, a two-roomed community chapel measuring 22’6” by 28’6” was erected in 1844 by the “conjoint labour of the settlers in the district.” This chapel in Karori Road (on the site of the present Karori library) was part of Block 36, of 120 acres, initially purchased by John Yule, the first settler to take up Karori land. He sold it off in small lots at auction in December 1841. A section 33 feet by 66 feet was reserved for the community chapel by James Hair. Services were conducted by Wesleyan, Presbyterian and Independent (Congregationalist) ministers in rotation, and there appears to have initially been seating (on plank seats of unplaned timber) for 30 people. The building was enlarged at a cost of £50 in 1849 after earthquakes caused an increase in attendance. Sunday School and day school were held there too, day school fees being a shilling a week per pupil.
Although there were 64 Wesleyans in Karori in 1848, Methodist services appear to have lapsed soon after 1855. These were revived by Mr Northend Gooder from 1865-1870(2.6), and then from 1880 a class was led by Mr and Mrs PH Rive (2.7).

In 1891 a mission band of young men from the Taranaki Street Methodist Church resumed services in the old community chapel (3.1). Two years later the Methodists bought their first land from Stephen Lancaster, an early Karori settler, in whose home the first Karori Anglican services were conducted, and who was later Mayor of the borough. (He was the third owner since Crown Grant No 769 was made to James Kelt (1812-1856) on 10 August 1853.) The site is part of Block 36, (at that time numbered Lot 5, plan 361, currently split between Lots 1 and 2 DP 19829) and located just a few doors along Karori Road from the community chapel.

The Karori Methodist Church sites - DP 19829 Lots 1 and 2, CT 766/23 and 766/24, registered on 11 November 1957. Lot 1 includes all northwest frontages to Karori Road. Lot 2 is the back portion of the section purchased in 1893, which runs back from Karori Road with a boundary of 240.26 links (adjoining lots 3, 4 and 5 DP 4528 in Campbell Street). Access to DP 19829 Lot 2 is by way of Lot 3 which was dedicated for a public street on 30 October 1957. Lots 1 and 2 cover an area of 1 rood 39.88 perches – 2021 sq. m.
A church seating 150 was built for £176. Opened in 1895, it was relocated further back on the section to serve as a hall when the second church was built in 1912.

In 1923 the section next to the church site, on the corner of Campbell Street and Karori Road, together with the house adjoining the church were bought for £1,526/11/6. (Then described as Lots 1 and 2 on DP 4528 - currently part of Lot 1 DP 19829). The primary classroom built in 1928 was moved forward adjacent to the church when the hall (earlier the first church) was demolished in 1957. In that year, the church titles were reorganised, and a new parsonage was built on Lot 2. The new church, named St John’s, was built on the corner section, opened and dedicated in 1959. The former parsonage, renovated as Church House, became “The Lighthouse” community centre in 1976, and in 1991 the Opportunity Shop opened for business in the 1928 classroom.

Is the land still being used for the purpose for which it was originally granted, gifted, or purchased?

Following the establishment of the Karori-Northland Uniting Parish in 1994, rationalisation of buildings and services has meant that the St John’s Methodist site facilities are no longer fully utilised. Worship and Christian Education are centred on St Ninian’s (former Presbyterian) site, and the Parish Council plans to extend the facilities on this one central location. St John’s Church (recently recarpeted and with new chairs replacing pews) is available for hire. “The Lighthouse” and Opportunity Shop continue in operation as the parish carries on the community interface which has been a valued part of Karori Methodism - whose earliest services were conducted in the community chapel.
PART 1 - THE SUCCESSIVE TANGATA WHENUA OF TE WHANGANUI-A-TARA

1.1 Whanganui-a-Tara (the harbour and its surrounding coastline), and Cook Strait were traditionally regarded as highways. This included the west coast, where Ohariu Bay (present day Makara) was a traditional canoe landing place for tribes visiting from Taranaki, Whanganui, Nelson and Queen Charlotte Sound. From Ohariu they followed a trail along the Makara Stream, and across country over the Otari, Wharangi and Ahu-mairangi (Tinakore) ridges to Pipitea pa. Paths networking with this route also gave access to the forested Karori area.

The land around the harbour - Poneke or Port Nicholson - was invaded by potentially hostile forces at least six times between 1819 and 1836. The background to these movements lie in pressure on land resources further north, with clashes between tribes from Kawhia and Waikato being the catalyst for Kawhia tribes migrating to Taranaki about 1821. They were followed there by Waikato people seeking utu, and the Taranaki tribes were then drawn into the turmoil. These wars culminated in the battle of Motonui about 1822. Waikato were defeated but this only served to ensure their return to redress the balance. Before they could do so the Kawhia tribes migrated to the Kapiti coast, accompanied by some of their Taranaki hosts. Other Taranaki people, especially those from the north, most exposed to retaliation by Waikato, were to follow. It was these people who were to occupy Wellington Harbour, with migrants replacing the tangata whenua, and then achieving that status. (Ballara p11)

1.2 Before 1800, for a number of generations, Ngati Ira people, whose earliest known ancestors in New Zealand lived on the East Coast, inhabited Te Whanganui-a-Tara. Descendants of Ira-turoto, they intermarried as they moved south via Southern Hawkes Bay, and Palliser Bay on the way to Whanganui-a-Tara. During the first two decades of the 19th century the west side of Te Whanganui-a-Tara (Thorndon to Ngauranga) was deserted, while Ngati Ira settled along the eastern shores from Waiwhetu to Turakirae, and also from Pukerua Bay south to Te Rawhiti on the Cape Terawhiti coast.

1.3 Invaders from Northland, Waikato, Kawhia and Taranaki, arriving from 1819 onwards told Europeans that all the tangata whenua descent groups of Te Whanganuia-Tara, the Kapiti Coast and Wairarapa were ‘Ngati Kahungunu’, with those people in turn giving a similar ‘blanket’ identity to all people from the Taranaki region calling them ‘Ngati Awa’ or ‘Te Ati Awa’. The early war parties
in 1819 and 1821 did not drive Ngati Ira away, but did weaken the tangata whenua descent groups.

1.4

After the Waikato defeat at Motonui in 1822, Te Rauparaha took his Ngati Toa people south, via Waitara, where his brother’s actions led to bitter enmity between Ngati Toa and Muoupoko, and to Te Rauparaha moving to Kapiti Island for safety. In 1824 tangata whenua tribes living in areas from Wanganui to the South Island combined to try to expel Te Rauparaha and his allies, but the latter won a decisive victory at the Waiorua battle. The Land Court subsequently debated the status of Ngati Ira who were allowed to continue living in the area.

1.5

In 1824 Te Rauparaha welcomed parties of Ngati Mutunga and Ngati Tama from Taranaki. Their settlements included Tiakiwai near the northern end of present day Tinakori Road (Ngati Tama) and from Te Aro to Kaiwharawhara (Ngati Mutunga) where they lived peaceably, while Ngati Ira continued peacefully on the eastern side of the harbour. On the west coast, Te Rauparaha settled Ngati Mutanga at Waikanae and Ngati Tama at Ohariu. The latter group tried to establish a foothold in other areas, but were driven back to Ohariu by Te Rauparaha. By the late 1820s relationships in the harbour area deteriorated and Ngati Ira, after a series of short sharp clashes, withdrew from Te Whanganui-a-Tara and Porirua.

1.6

About this time Ngati Raukawa, a Tainui tribe from Waikato, migrated to the Kapiti coast. The presence of these former enemies would contribute to the eventual departure of Ngati Tama and Ngati Mutunga to the Chatham Islands. However, some stayed behind on the west coast in the areas south of Porirua, including Ohariu. Further migrations of Te Ati Awa people took place and they began to assume proprietorship of the harbour. Te Ati Awa were in competition with Ngati Raukawa. Rights were not clearly defined as mana over the land and the people, recently acquired through conquest, was open to challenge. With the permission of chief Ngatata-I-te-rangi, Te Ati Awa supporters from Paukena, Waitara and some Ngati Ruanui, settled between Te Aro and Waitangi streams (Taranaki Street to Kent and Cambridge Terraces — Basin Reserve was a swamp called Waitangi) when the previous occupants Ngati Mutunga and Ngati Tama were about to seek refuge in the Chatham Islands.

1.7

Confirming and extending the gift of Ngatata-I-te-Rangi to Te Hanataua in 1834, the lands from Waitangi and Te Aro to Ngauranga (southwest side) were made over to Ngati Haumia and Ngati Tupaia of the Taranaki tribe. (Ngati Tupaia had taken over land given to a party of Ngati Ruanui which had later returned to Taranaki.) The various gifts of land were acknowledged by the presentation of greenstone to Pomare and Te Poki, chiefs of Ngati Mutunga.
With one contingent of 500 on their way on the ‘Rodney’ and a second group waiting to go, Te Wharepouri and the Ngamotu division of Te Ati Awa (perhaps 300-400 people in all) migrated by canoe to Te Whanganui-a-Tara and met on Matiu (Somes Island) with the chiefs of Ngati Mutunga. In 1835 the latter, by panui (announcement), made over their lands from Pito-one to Ngauranga (north east side) to their Te Ati Awa kinsman Te Matangi (later baptised Rawiri) and to his son Te Manihera Te Toru. These two cousins of Te Puni and Te Wharepouri had been living with Ngati Mutunga since 1832.

When Te Wharepouri, Te Puni and their people were invited to take up residence at Pito-one, the harbour was largely deserted, but for Te Matangi and his father with a few other people (perhaps 20), a small community of Ngati Tama at Kaiwharawhara, and some Taranaki people at Te Aro and Waitangi.

Te Manihera Te Toru and Te Wharepouri drove Ngati Haumia from Ngauranga, with Te Wharepouri taking up the Hutt side of Ngauranga, and Te Manihera and his father settling initially on the Wellington side — later on the Hutt side. Te Wharepouri refused to listen to any protest, and Ngati Haumia restricted their activities to Te Aro and its environs. In terms of Maori customary tenure, this withdrawal was recognition of the legitimacy of Te Manihera Te Toru’s actions. From 1836 Ngauranga was Te Wharepouri’s permanent home. Ngatata-I-te-rangi was living at Kumototo pa. Te Matehou hapu under Te Ropiha settled at Pipitea.

This was the situation when the New Zealand Company ship Tory arrived in 1839.

“Ngati Mutunga’s claim to Whanganui-a-Tara had been legitimated by several years of unchallenged occupation, although they had abandoned their lands, they were a people with mana intact when they did so; the abandonment was unforced. In terms of traditional tenure, Ngati Mutunga had established an unchallenged right to large areas of the harbour, and this right they had formally transferred to Taranaki and Te Ati Awa in November 1835.” (Ballara p30)

At the time of the sales to the New Zealand Company, the only Maori living in the area which would be surveyed as the Karori District, appear to have been the Te Matehou hapu from Pipitea who cultivated 80 acres of potatoes on the Ahumairangi (Tinakori) slopes, and would later be granted land adjoining Block 29.

Outside the Karori District, the nearest Maori were living to the north, south and west, chiefly on the coast. They were mainly of Te Ati Awa descent, i.e. Ngati Waiponga were in the Waiariki stream area, including the Opouawe kainga.
There also remained a small population of Ngati Mutanga and Ngati Tama who had not emigrated to the Chatham Islands, and who had intermarried with Whanganui people. They were settled mainly in the Ohariu (Makara) area, with the consent of Te Rauparaha of Ngati Toa and living under what James Belich terms Te Rauparaha’s suzerainty. All these groups would be included in the allocation of native reserves on McCleverty’s recommendation. Archaeologists have also located earlier sites of Maori occupation, one of which has been carbon dated as being 800-1000 years old.

1.13

After two decades of attrition and dislocation, new ways of resolving conflict were being provided by the Christian message of ceasing warfare and making peace with former enemies. Formal Maori peace arrangements concerning Port Nicholson began in 1840. Wairarapa was returned to its tangata whenua who abandoned any claims to the west coast, including Te Whanganui-a-Tara. From a Maori perspective, Te Wharepouri and Te Puni were, by the act of selling, establishing the bounds of Te Ati Awa and Taranaki claims.

1.14

A map showing blockhouses and stockades in the Wellington District in the 1840s includes the Karori Stockade on high ground in Karori Road a short distance southeast of the present day sites of St John’s Methodist Church. The map also indicates the route of the old Maori track from O(w)hariu Bay to Thorndon (Pipitea) - the route followed by North Island West Coast Maori who landed their canoes at Ohariu Bay, and trekked overland to Pipitea. Best (1840) noted that other tracks intersected with this route, and these old Maori tracks gave Europeans their earliest access to the Karori Valley. Another report indicates that a track ran along part of present day Karori Road, veering off from present day 223 Karori Road to a point 25 yards down Campbell Street. By this reckoning, it may well have run under the 1959 St John’s Church, which has a boundary from Karori Road down Campbell Street of 123.21 links (100 links = 22 yards). (The Stockade, Volume 3, Nos 3 and 4, 1975-76)

Europeans no longer used the network of tracks once road access was available from the city to Karori (1843), and from Karori alongside the Makara Stream to Ohariu. Maori too used the roads, although Maori numbers were decreasing in the Wellington region, due to high mortality and emigration. Many from the Wellington Peninsula area at Ohariu, Ohau, Oteranga etc. returned to Taranaki. Some joined up with Wiremu Kingi, while at the other end of the track, Pipitea people moved in the 1850s and 1860s to Lower Hutt. By the time the Karori Methodist Church bought the section and house on the corner of Campbell Street and Karori Road in 1923, use of the tracks by Maori of many tribes, and by Pakeha, was an historic memory only. Conceivably, when the new church was
opened in 1959 it could have been over a hundred years since the track which may run beneath its foundations was used.

Map showing blockhouses and stockades in the Wellington District in the 1840s, includes the Karori Stockade a short distance south-east of the present St John’s Methodist Church. It also includes the Ohariu to Pipitea Maori track, from which ran other tracks, some of which gave the first European access to Karori Valley.

PART 2- EUROPEAN BEGINNINGS - 1843-1891

2.1
Karori, covered in bush with abundant bird life, and initially accessible only by Maori tracks, was considered a country district by the New Zealand Company. Their surveyors divided it into 22 country sections, of around 100 acres each, and determined the line of an access road. Along this road, timber from the Karori valley was taken into Wellington city for building, and as the land was cleared dairy farmers had a ready sale for their products.

2.2
John Yule, the first settler in the district, worked hard at clearing Block 36, and in December 1841 was able to have the first sections sold by auction. One section, measuring 33 feet by 66 feet was reserved by James Hair for a community chapel. (This was where the present Karori Library stands.) On 24 September 1844 the 22”6’ by 28”6’ chapel was opened. Services were conducted in rotation by Wesleyan, Presbyterian and Congregational preachers. To settlers of Non-conformist persuasion, being able to attend Christian worship was’ more important than the denominational label of the preacher, so as well as having worked together to build the chapel-cum-school-cum-reading-room the settlers worshipped there together every Sunday. Following a major Wellington earthquake, the Governor General and Council proclaimed a fast on Friday 20 October 1848. This was also observed at Karori, where chapel alterations costing £50 were needed to accommodate the increased attendances after the earthquake.

2.3
The earliest Wesleyan Methodist preachers to travel out from the city to the Karori community chapel were the Revs James Watkin and Samuel Ironside.

The Rev Samuel Ironside who conducted the first baptism in Karori.
In fact Ironside had been out before the chapel was erected - on 12 November 1843, in the first recorded Methodist event in Karori, he baptised Mary, the daughter of Henry and Mary Jones. Just as the Jones family had opened their Wadestown home for class meetings on arrival in New Zealand in 1842, so the following year they opened their Karori home for the first Methodist class meetings in that suburb. These continued from 1844 to 1853, when they moved to Taita and in 1856 to Masterton. The number of members attending Karori class meetings and services fluctuated, the highest recorded being 25 in June 1846. This was also the time of threat of invasion from Te Rauparaha’s nephew Te Rangihaeata. The women and children were sent to town in May 1846 and the stockade was built. (see 1.14 and map)
The 1848 preaching plan shows that Wesleyan local preachers conducted services at Karori every second Sunday at 6.30 pm, and once a month at 3.00 pm. In addition, every Tuesday evening one of the ministers rode out for a meeting at 7.00 pm.

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**WELLINGTON CIRCUIT, WESLEYAN PREACHERS’ PLAN.**

**DECEMBER QUARTER, 1848.**

“Holding fast the faithful word.”—**Tyrts i. 9.**

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</tbody>
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**QC** Quarterly Collection—**CC** Chapel Collection—**C** Society Meeting—**S** Sacrament—**T** Renewal of Tickets—**3** Missionary Prayer Meeting.

_Quarterly Fast, December 28—Quarterly Meeting, December 27, at Agincourt._

_N.B._—The Stewards will be useful to have the various Sacraments, Collections, &c., announced on the previous Sabbath.

**J. WATKIN, Superintendent.**

First extant preaching plan showing Karori.
When New Zealand’s first Primitive Methodist minister, the Rev Robert Ward first came to Wellington, he visited Karori on 29 January. Wurning to preach on February 3. His diary records that he visited several families and met with various treatment. “At 7 o’clock I had a good congregation, notwithstanding its being harvest. The word of the Lord was spoken, and the echo was pleasingly thrown back by the forest.” On 17 February, he “visited some families and among them a blind woman who is without God. In the evening preached with liberty, and with help from on high, to a large congregation. May the God of all grace open up my way clearly.” Although Primitive Methodism took root in Wellington City in 1847, it was not established at Karori at that time. It would be 1899 before a Primitive Methodist Church was proposed at nearby Northland.

Karori Wesleyan references are scarce for the later 1850s and the 1860s. After 1855, when services were held on a monthly basis only, they appear to have lapsed. The lack of references to Karori in the Wellington Quarterly Meeting gives the impression that little was happening after the departure of the Jones family. But Karori’s loss was Masterton’s gain, for Henry and Mary Jones were the founding Methodist family there, starting a Sunday School, class meetings and a society.

The value of working together in Karori’s community chapel - sometimes called a Union Chapel - appears to have influenced the Jones’s work in Masterton, for they called their Sunday School a Union Sunday School for a time - to avoid sectarianism. Henry Jones (1811-1902) travelled throughout Wairarapa as a local preacher, was the first trustee of the Masterton Church, and when he died aged 92, the funeral of this “sunny-hearted optimist” was conducted by the President of Methodist Conference. In 1956 a font in his memory was presented to the Masterton church by his descendants.

In 1865 Mr Northend Gooder (1834-1906) formed a class and started a Sunday School in his home near the present Karori Park, and numbers attending steadily grew, soon outgrowing the house. He brought plenty of New Zealand Sunday School experience to his role. Not only had he been the first scholar named on the oldest extant Wellington Methodist Sunday School roll (1842) he had gone on to spend six months as Superintendent of the Wesley Sunday School (1861-62) and then became a Bible Class leader. He always felt a deep interest in young people’s work, and had a pleasant and attractive manner with children.

Although Wesleyan preachers still came occasionally to the Karori chapel, Northend Gooder wanted a real Wesleyan Methodist Church for Karori. So in 1867 he gave the land for one, and the Wesley Church Quarterly meeting of 12 September 1867 resolved “That Messrs Tonks and Tustin’s offer to erect a new church at Karori be accepted, and that their object be carried out under the
direction of the Rev Mr Kirk.” On 12 December 1867 Mr William Tonks (who like Tustin was a quarterly meeting member) reported that the new church at Karori had been erected - the debt remaining thereon being £55/-/-” The 30 feet by 20 feet “very neat place of worship” had been designed by Charles Tringham, cost £150 to build, and had been opened on December 1 1867.

Northend Gooder and his wife Harriet appear to have been the only two church members at Karori, and there is no record of the other Karori residents who would have worshipped there. Before long the Gooders shifted back to the city, and resumed their class-leading activities at Wesley, where until he died in 1906 Northend Gooder was a regular and devoted worshipper. But meantime - in 1870 - the Karori services ceased and the church was sold by the Rev W Kirk, apparently “without consent of Trustees or sanction of District Meeting or Conference.” Initially sold to Richard Prouse, a founder of Levin Methodist Church, by 1882 the little church had become a music hall. For many years it could still be seen at the Karori tram terminus.

But all was not lost in Karori. During the 1880s the Revs WJ Williams, Rainsford Bavin, Wm Lee and LM Isitt came out to preach at the Community Chapel from time to time. With many areas for the ministers to visit, the role of lay people was increasingly important in outlying areas.

In 1880 newly-married Philip and Annie Elizabeth Rive would be the third married couple to play a leadership role by leading a class meeting at Karori. The Wesley Circuit Schedule book in 1880 listed Karori members as Mrs Rive, Mr Price, Mr White, Mrs Gordon, Mrs Woodhouse and Mr Paul Brandt. Communicants and members on trial lifted the numbers to 10 or 11, but from March 1881 the numbers dwindled, until from June 1882 to 30 September 1884 only the Rives were listed.

A month later Mrs Rive (nee Luxford) died of peritonitis following childbirth, “leaving a sorrowing husband and three little ones”. Membership records for storekeeper Philip Rive end with the March 1885 list.

There is, however, something of a mystery about this man from Jersey, listed as Philip Henry Rive by the church, but as Philip Alfred Rive in secular shipping, immigration, birth, death and marriage records.

On the Rive family plot in the Bolton Street Cemetery (Plot 79K) the sandstone headstone bears the incised inscription -

“In affectionate remembrance of Philip Alfred Rive who died at Karori Sep. 29. 1884. Aged 26 years. Also of Alice Myers, daughter of the above, who fell asleep June 30, 1881. Aged 5 months.

“Oh what could heal the grief we feel, For her we see no more,
Had we not heard the Scripture word, Not lost but gone before!
At home at last! Life’s trials past, We’ll meet our loved once more.
Her feet have trod the path to God, Not lost but gone before.”

There is no entry in the cemetery register for Philip Alfred Rive, and no headstone inscription for Annie Elizabeth Rive - who actually died on the date listed for her husband! Why did stonemason Helyer not correct the error?

On Monday 8 March 1886 at the Wesleyan Church in Nelson, Philip Alfred Rive - now described as a draper, married his first wife’s younger sister Eliza Newcombe Luxford. By 1889 they were back in Wellington where Wesley Church appointed local preacher PH Rive to initiate a Methodist cause in Wadestown - for which he received a hearty vote of thanks.

This involvement was short lived, and by 1891 the family had moved to Carterton, where their little boy Alfred Rowland Rive died on 2 February. This brought about the bizarre situation of Philip Rive standing by the headstone bearing his own name, and seeing his baby buried in that grave.

Dr William Morley recorded in 1900 that Mr PA Rive was one of a group of willing helpers carrying on the various departments of church service in Masterton in association with Henry Jones who had led the first class meetings in Karori.

2.8

In the year that Philip Rive buried his baby son, a fourth attempt would be made to permanently establish a Wesleyan church in Karori. A Mission Band from Wesley Church would travel out to conduct Sunday evening services in the old Community Chapel.
PART 3 - BUILDING THE CHURCH 1891-1913

3.1 Wellington was the first area in New Zealand where Methodist churches were organised on the English circuit pattern. The original central Wellington circuit was centred on first the Manners Street church, and then the Wesley church, Taranaki Street - the mother churches for Wellington and Wairarapa causes. New circuits formed at Hutt in 1872, and Wairarapa in 1879, but in 1891, Wesley had oversight of the rest of the work in the Wellington district. Superintendent ministers (the Revs Joseph Berry and John J Lewis consecutively in 1891) were really only able to cope with the work load by having good numbers of willing local preachers, who were regularly rostered to preach all around the district. The demand for establishing new “causes” was greater than even the local preachers could handle. On 6 April 1891, “A long conversation took place as to the question of placing Karori on the plan; it was finally resolved that it be recommended to the favourable consideration of the next local preachers’ meeting.” Fortunately, the local preachers were augmented by a Mission Band, recently formed by a dozen or so enthusiastic young men. They were responsible for services at Mitchelltown, and rostered for other places, including, after April 1891, Karori.

3.2 In 1891 Karori was declared a Borough. Later Katherine Mansfield described access to Karori from Wellington as she remembered it.

“When they reached the top of the hill and began to go down the other side of the hill, the harbour disappeared. Now the big dray rattled into unknown country, along new roads with high clay banks on either side, up steep, steep hills, down into bushy valleys, through wide, shallow rivers. Further and further.”

Alternative transport was by Spiers coaches, but on Sunday evenings the young men of the Mission Band chose to walk to Karori. Carrying lanterns to light the way, these ten or twelve enthusiastic Christians sang hymns as they walked - possibly the same hymns they would lead the congregation in singing when they arrived. “A congregation of 20 or 30, seated on the backless forms in the musty old building, captured something of the genius and tradition of Methodism, and, above all created a living Christian faith in the now growing suburb.” (Grocott, p15)

This fourth effort by lay people succeeded in establishing an enduring church in Karori. Numbers grew, as did enthusiasm to have a church building of their own.

3.3 In 1893 the Wesley Trust approved the purchase of the land on which the present St John’s hall, opportunity shop, garage and former parsonage stand. Located
just a few doors along Karori Road from the community chapel, and part of Block 36, it was then numbered Lot 5, plan 361. Measuring 39.8 perches, and with a frontage to Karori road of 63 feet 6 inches, it cost £63/10/6. It was bought from Stephen Lancaster, an early Karori settler, in whose home the first Karori Anglican services were conducted, and who was later Mayor of the borough. Lancaster was the third owner since Crown Grant No 769 was made to James Kelt on 10 August 1853, the intervening owners being Sarah Sewell and William James Sewell. The Wesley Trustees named as proprietors in the title granted on 20 October 1893 were:


It would be almost two years later before title was registered to the trustees of the Karori Wesleyan Church Trust, under the Methodist Model Deed 1887, by which time six further names were added as Trustees - William Crofts BUCKLEY, of Karori, Dentist; Charles CATHIE of Karori, Tailor; Henry CRUMP of Wellington, Builder; Joseph Henry HELLIWELL of Wellington, Clerk; Thomas LEWER of Karori, Dairyman; and Thomas Andrew FIELD of Karori, Ironmonger.

3.4

The building committee which met first on 21 January 1895 wasted no time in employing Mr WE Petherick as their architect. Plans were pruned of rostrum, ventilators and mock rafters, and the plain wooden church seating 150 people and measuring 26 feet by 30 feet, was built for £150. Mr Petherick gave his services without charge. Two kerosene lamps lit the church for evening services, and for £8131- Mr Crump provided 20 seats for the worshippers. When opened, almost free of debt, on 26 May 1895, and surrounded by grazing land, it was typical of New Zealand country churches at that time. It featured rusticated weatherboards, an unlined interior, a gabled roof and a gabled front entry porch with an arched window, both front gables being surmounted by finials. Mr G Tiller of Wesley Church had given a table, Mr JA Chisholm a clock, and Mr Gibson had donated hymn books. The Mission Band donated the small portable organ they had initially loaned to Karori and one of the Trust’s functions was always to employ an organist.

3.5

In addition to buying a new organ in 1897, the local people met the £20 costs of lining the church to make it warmer and more weatherproof. Unlike the St Mary’s Anglican Church further down Karori Road, where land was provided for
the vicar horse to graze, the Wesleyans leased the back of their section to Mr Spiers for his animals to graze. Maybe this helped fund the vestry added in 1900.

In 1899 Karori took on a new aspect as the Army’s training site for Boer War soldiers and horses. On Campbell’s farm (the present Ben Burn Park) a canvas town of round tents housed the men, the first 215 of whom marched into Wellington on 21 October to depart for South Africa on the Waiwera.

Just down Campbell’s Road and round the corner from the training site, at the Wesleyan Church, there were ten members and many adherents. As well as worship services there were Christian Endeavour meetings, and a Sunday School, already holding annual anniversary services. In 1901 fire damage was repaired, and a reading desk and rail added for preachers. A lean-to addition for classes and small meetings was added to the back of the building in 1903 for £67. Another new organ was purchased in 1904. By this time the church had its first resident minister, the Rev Adolphus Scotter BA (1875-1955), and he had conducted the first wedding in the church when Miss Lloyd became Mrs Tinker. Scotter and the next three ministers, (genial Angus McBean (1876-1947), evangelistic Cohn Harrison (1867-1943) and outstanding preacher Clarence Eaton (1878-1949)) were responsible for both Johnsonville and Karori churches.

The inspiring ministry of the Rev James R Clark (1852-1928) from 1908 to 1913 drew the Karori people together as a worshipping family and doubled the membership to 60. Raised a Baptist in Windsor, England, Clark became a Wesleyan and a minister in New Zealand. In his second appointment at Karori,
this capable horseman, expert gardener and good visitor infused his energy into his congregation.

As the Methodist staffing pattern was to appoint single men to smaller, newer churches and married ministers to more established ones, the church trustees bought a 27 perch section in Dasent Street (Vol 301/226) with an eye to building a parsonage in due course. The trustees for this transaction were Charles CATHIE, Tailor, Joseph Henry HELLIWELL, Secretary, Thomas William LEWER, Builder, John EVANS, Storeman, Charles MOORE, Printer, Edward LLOYD, Contractor, John George RAINIE, Indentor, joined in 1910 by Paul McKENZIE, Bootbuyer, Henry Stephen HART, Thomas WATCHMAN, Storekeeper, and Francis Samuel BIRCH, Accountant.

All this activity called for a great deal by way of offerings and fundraising. The Trust had reduced its debt to £90, but in 1909 the central church was not happy with the low level of giving to circuit funds. Therefore, with further plans afoot for a bigger church building for the growing community, a Ladies Guild was formed to help the trustees in their work.

The second Karori Methodist Church as built in 1912, and currently used as a hall.
Sunday School Superintendent John George Raine ensured that the bakery at the rear of his store was ready every Sunday to provide a meeting place for the nearly 100 Sunday School children. From 1910 Miss Devonport superintended the smallest children. They urgently needed their own Sunday School premises. So the first church was shifted back on the section to serve as a schoolroom, and a new church was built in front. After building in brick was turned down by the Quarterly Meeting, the foundation stone for a wooden church (the present hail) was laid on 21 February 1912 by Trustee Mr Charles Cathie. At that time he was mayor of Karori. A tailor by profession, Cathie was actually a Baptist, but as well as holding trust meetings in his shop, many times he helped out with preaching at short notice, and was the first Karori Methodist Sunday School superintendent.

Leadlight windows, an attractive feature of the 1912 church

James Bennie was the architect for the new church, and Meyer and Illingworth the builders. With a steeple, gabled shingled roof, buttressed walls, five leadlight windows, and panelled dado interior, the church cost £1055 and seated 238. It was opened on May 12 1912. This called for another new pedal organ to accompany singing at 11.00 am and 7.00 pm services. A bequest from the late “Father” William Moxham - one of the Wesley trustees signing Karori’s land
purchase agreement - resulted in a £100 reduction in the mortgage on the new church.

But the focus was not solely on the local work - in 1912 the Karori Young Men’s Bible Class promised £10 a year to support a “native teacher” and the Junior Christian Endeavour had agreed to support a student.

3.7

In 1913, when the Primitive Methodist Church united with the Wesleyan Methodists, for administrative purposes Karori was transferred from the Wesley Taranaki Street circuit to the Thorndon circuit. The 58 Karori members were linked with Thorndon, Northland and Kaiwarra - 208 members altogether. A married minister was to be stationed at Thorndon, and a probationer (single man) at Karori, but when a married minister - the Rev Percy Cossum (1869-1933) - was appointed to Karori, arrangements were made to rent a house in Campbell Street. Cossum, a Primitive Methodist minister from the closed Sydney Street church brought the first officially recorded Primitive Methodist influences to Karori since the Rev Robert Ward’s visits in 1847. However, as relationships were cordial between the two Methodist denominations, occasionally Primitive Methodist local preachers may have taken services at Karori.
4.1

The rosy prospects of the growing church in the new building were soon to be overshadowed by the strains of World War I and financial stringency. The obligations of rent, stipend and church debt were such that in 1914 trustees asked that the married minister’s appointment be reduced to a probationer’s one. Some relief came in sharing a retired minister with Brooklyn - first the Rev CH Standage (1848-1936) from 1915-17, and then JH White until 1919. A retired home missionary, White was over 70 but preached regularly in Brooklyn and Karori - walking between the two, as his strong convictions against Sunday travel kept him from using the tram.

4.2

Plans to erect a parsonage were postponed by the war, the absence of 14 men overseas, and the need to make church financial ends meet. Garden parties were frequently held in the Karori Tea Gardens, keeping the Ladies Guild busy, and setting a pattern for annual fundraising events where groups within the church would compete to raise the most money for the current goal. Singing - always an important aspect of Methodist worship - improved as the choir became an important part of the church life and worship, a feature which continued through to 1994.

4.3

The end of the war not only brought the men home, but heightened awareness that the Karori suburb’s life as a Borough had not been everything hoped for. Accordingly in 1920, Karori became part of the City of Wellington, as the boroughs of Onslow and Melrose had done earlier.

By 1920 an unmarried probationer - the Rev Egbert R Warburton - was appointed and the parsonage site debt was cleared. Inside the church a communion rail was added, and the choir seats raised. From this year the comprehensive records available of the work done by the women and the Sunday School teachers complement the Trust records, giving a fuller picture of what church life was like - complete with picnics, Decision Sundays, anniversaries, concerts, prize giving, examinations, bazaars, teas, social gatherings, temperance meetings, a Young Worshippers’ League, a library and even homework! (See appendices for lists of the young people’s staff involved)

The minister from 1920 to 1924 was the newly-ordained Rev George E Brown (1889-1973) who celebrated the end of his term by marrying Miss Beulah Hodge of the neighbouring Northland church. He had ability with his hands, and as a hockey player, was a good exponent of the scriptures, patient with the elderly and a leader of young men, being Dominion President of the Young Men’s Bible Class Movement in 1923. Young people turned to him with trust
and confidence, and at Karori 138 children on the Sunday School roll were filling every nook and cranny of the Schoolroom on Sunday afternoons. Also from 1921-23 the building was also let to the Wellington Education Board for day school purposes. The £11/5/- a week rent boosted church finances - or at least provided a buffer for maintenance bills.

Fundraising was a major concern in the 1920’s and 1930’s.

4.4

Also during Brown’s ministry, in 1923 the section on the corner of Campbell Street and Karori Road, and house adjoining the church were bought from CII Williams of Kaitoke for £1526/11/6. This land was described as 1 rood and 0.6 of a perch, being Lots 1 and 2 DP 361 in Section 36 (Certificate of Title 301/226). A £1700 mortgage was raised with the Oddfellows Lodge, the house was initially let for £1/12/6 a week and the Dasent Street section was sold for £200. Now the church was ready to provide a home for a married minister. The need to furnish it called forth a flurry of fundraising efforts from the Ladies Guild. A gas cooker was installed and the Sunday School decided to donate a teaset. It appears that the efficient and friendly Rev Fred Lawrence (1883-1959), his wife and family were the first ministerial family to live in the parsonage.
From time to time proposals were made to sell the corner section - offers being received occasionally - but the Trustees astutely held the property against the day when further church buildings would be needed. The only concession was to grant the City Council a “splay” on the corner of Campbell Street and Karori Road for roading purposes in 1933. Meantime the Young Men’s Bible Class had laid a grass tennis court on the section and erected a high fence to keep balls out of neighbour Lazenby’s plant nursery at 6 Campbell Street. A tennis club operated for many years - at least until 1943 - playing inter-Bible Class matches, while the Wesley Fireside Club also had use of the court from 1934.

The primary Room built in 1928 served 60 years as a Sunday School classroom. Children pictured here in 1956 included Girls Life Brigade Cadets.
In 1926 it was time to buy organ number five - this time a small pipe organ. The Sunday School staff were disappointed it was not ready in time for the anniversary. Church membership continued to rise as the suburb grew, and with the children of members’ families, and those who were “sent” to Sunday school by their sometimes- seen-at-church parents, the roll remained well over 120. A new room for the smallest children - described as an urgent need in 1922 - was finally built in 1928 - HA McLeod’s £150 loan was appreciated, and then his fellow trustees received a pleasant surprise with the following note –

“I have pleasure in handing this cancelled receipt to the Karori Methodist Trust, feeling that I must in some way show my thanks to God who has dealt with me so mercifully and graciously throughout the years of my life No thanks are needed, I am amply repaid by the pleasure it gives me to help in some way to further God’s work in our district and give some measure of encouragement to the teachers of the Infant Sunday School who have struggled bravely under trying conditions.  

(signed) H.A. McLeod 28/3/28”

Attractive diagonal dado panelling has always been the most distinctive feature of the little building which in 1999 serves as Opportunity Shop. Fifty children could be accommodated in five rows of ten little chairs - although the teachers did think the two foot aisle allowed on each side was rather narrow. Singing, prayers, learning texts and listening to Bible stories told with a sand tray were the main activities in the 1920s and 1930s. Miss Dora Ash (later Mrs Nicholas) who began teaching with Miss Devonport in 1915, superintended this work from 1922 to 1935. Mr EB Ash was Superintendent of the main Sunday School from 1920-1929, as well as being a Trustee.

Fundraising continued to feature regularly in church life, as shown in the list of major events from 1926 to 1930. The most successful of these, the 1929 Queen Carnival, raised £168/ill-, largely made up from 10,876 votes at 3d each! Another occasion, not listed, was the 1926 West Country Concert, with a Cornish pasty supper, organised by Mesdames Jenkin, Ash and Belt, with Messrs Gamble, Ash, Brooks and Jenkin. Of these folk, the Jenkin family and possibly others were of Cornish Methodist descent, and the concert would have delighted the Tregurthas of Thorndon. Mr Ernest Tregurtha (1876-1928) was for many years Circuit Steward, and the plaque in St John’s church honours the memory of a much-loved man who ably filled every office open to him in the circuit.
4.6

From July 1930 the earnest Rev John Dennis (1885-1969) began conducting all the infant baptisms in the new room on the first Sunday of the month. These children’s names were entered on a Cradle Roll, and when old enough they joined the Primary Department. As they progressed into the main Sunday School, singing was even more important, and from 1929 until at least 1935 the Karori Methodist Sunday School Choir was among those rostered by “Uncle George” of radio station 2YA for their Sunday evening children’s song service.

The radio also brought news of the Napier earthquake, and “the matter being put to the children they unanimously decided to forego their picnic this year and donate the funds to the Earthquake relief fund.”

As the effects of the 1930s depression started to be felt in Karori, the children missed out on their picnic again due to the financial circumstances. However, the School was to be taken for a ramble, the junior party going to the Park and the senior section to Wiltons Bush via Mt Johnson.”

But depression or no, the church needed painting. Firms needed the work - 21 put in tenders, and with a government subsidy for unemployed workers, the £35 task was completed. Mrs Blair, wife of the next minister, inaugurated the Fireside Group to provide spiritual and social friendship for the younger women. The first 23 members welcomed many more to their ranks over the years, and would also make practical contributions to the church, including a “handsome communion table” in 1940. They helped earlier with fundraising for organ number six, bought in 1933 for £300. With no sale for the retired organ, and in

The plaque commemorating Ernest Tregurtha’s role in the Thorndon circuit
1937 it was “offered to the junk men for their taking it away free of charge to the Trustees.”

By 1935, when the Australian-born Rev Charles Blair (1881-1972) was three years into his four-year term, the roll had grown to include 138 church members, plus 32 juniors - children who had made commitments to follow Christ at Sunday School Decision Days and 110 children in the Sunday School with 11 teachers and 5 officers.

4.7

The 1936 appointment of the Rev Alfred M Costain (1890-1975), a Manxman who had come into ordained ministry via home mission service, marked a period of church membership growth, so that by 1941 there were 169 church members, and 129 Sunday School scholars. Costain was long remembered, not only for his worship and leadership, but also for how tidy he kept the parsonage and church grounds, and for his superb baritone voice. Solos at Anzac services were a local highlight, while Karori’s lay representatives to Methodist Conference also heard him in the role of Conference precentor.

Large Sunday School rolls during Costain’s ministry kept the staff busy with programmes, picnics, concerts, teas, examinations and anniversaries, but in 1937 the picnic was cancelled and for a time lessons were conducted by correspondence due to an Infantile Paralysis epidemic.

It was a busy time on the property front too. When the 26 foot high tennis club fence blew over in a storm, it had to be removed; all the parsonage outbuildings had to be replaced and the organ was being paid off. The long-planned major work was removing the church steeple and replacing the slates with a plain iron roof. Once again refinancing the church debt was arranged - this time with a State Advances Corporation loan of £860.

World War 2 affected the church families as much as New Zealand families at large, and specific difficulties were encountered with replacing parsonage appliances, holding anniversary teas during shortages and food rationing, and stretching staff resources as one man after another - and two women - entered the war arena. The names of those who served - including those in home service - are recorded on the St John’s honours board. While men were involved in Home Guard duties, the women of the church packed parcels and made beds at a soldier’s hostel in the city.

4.8

The Rev Frank Bateup (1884-1962), who arrived in Karori in 1941, took a keen interest in people and his warm personal affection made him greatly loved by both old and young. Karori was made the head of the circuit - renamed Wellington West, and Bateup needed a car to carry out pastoral visiting and circuit work. Karori people were looking towards celebrating their church’s fiftieth jubilee, and the trust was refinancing yet again - this time through the
Church Building and Loan Fund. Whenever legal dealings were involved Mr Charles Ham LLB - a trustee from 1934 to 1966 - generously donated his services.

The 1895 church was still serving as the Sunday School, but needed ongoing maintenance. In 1944 the barge boards blew off in a gale, and the iron cross, deemed unsafe, was marked for removal. At this time the Sunday School pupils were still being given regular homework, and the office of homework examiner was filled at each annual meeting. Mr Ellis Wallwork, a gardener, filled this role, and that of trustee, for 20 years - from 1923 until he died in 1943. In 1944 a pulpit chair was dedicated in his memory. (Homework continued to be examined - in turn by Mrs Jenkin, Miss Jean Laurenson, Rev F Handy and Mr Spencer Pacey - up to 1960.)

4.9

The end of the war brought home the Karori men and women to pick up the threads of family church and social life again. All but one returned. Noel Blair, son of the Rev Charles Blair had been killed in action. The end of the war coincided with the beginning of ministry by the Rev John Grocott BA (1902-1983), supported by his wife Mabel. The church benefitted from his careful preparation, his wide reading and international interests. He gave highly intelligent and deeply compassionate sermons, and offered prayers of quiet dignity and depth. He had a great affinity for families in any kind of trouble or distress, and many families beyond the normal influence of the church were grateful for his continuing care. At Karori special contributions were overseeing the Jubilee celebrations (along with the secretary Miss Jean Laurenson), and writing the Jubilee Booklet “Karori Methodism”. The celebrations were delayed from 1945 to March and April 1946 so that those who had been away to war could celebrate too. Good relations with neighbouring Karori churches were reflected in the greetings received, including one from Father Herlihy expressing the Catholic congregation’s good will on the occasion. At the time of jubilee there were 152 adult members, 40 junior and 54 infant members of the church, while the youth section of 160 was made up of 100 Sunday School scholars and 60 Bible Class members.

Another parsonage was sought to replace the aging one, but with nothing suitable available for sale, the old one was extensively renovated in 1948-49 - to the tune of £878. Fortunately the Wesley Trust came up with a £500 grant towards this. With the Bible Class desperately needing additional accommodation, an extra room was added to the back of the parsonage, with external access only. The room also doubled as a place for Miss Brown to teach music. Trustees next turned their attention to the church renovations, while the Sunday School staff went ahead and repainted the interior of the hall.
Karori men and women served their country overseas in two world wars, and ten served their God in full time service. Their names are recorded on matching honours boards.
## Preacher's Plan, February to April, 1956

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All Preachers are asked to forward their numbers to Organists early in the week preceding their Service.

### CIRCUIT STEWARDS
- Circuit Stewards: Mr. A. W. Chest, 38 Grey Street, Karrori. Phone 26-725.
  - Mr. W. C. H. Hughes, 5 Thoby St., Northland. Phone 26-68.

### OFFICERS
- Protection Stewards—Messrs. S. Roberts, A. Woodall, and L. Jenkins.
- Church Steward—Mr. S. Panayi.
- Envelope Stewards—Mr. A. Clark and Miss V. Jenkins.
- S.S. Superintendent—Mr. J. Neave.
- Society Representative—Messrs. V. Moss, D. Hay, and Miss Crisp.
- Collector for Foreign Missions—Mr. W. Milne.
- Collector, Home Missions—Mr. D. Horblow.
- Agent, Methodist Times—Mr. D. Brooks.
- Ladies’ Guild Representative—Mrs. McNee.
- Minister’s Steward—Mr. S. R. Roberts.
- Youth Secretary—Miss V. Jenkins.
- M.R.M.D.—Mrs. N. Ingles.
- Secretary, Leaders’ Meeting—Mr. D. Trigg.
- Musesworth Street, Thorndon.

### ORGANISTS:
- Karrori—Miss T. McLeod (Phone 76-560).
- Northland—Mr. A. Gittings, a.m. (Phone 28-184); Mrs. C. L. Worboys, p.m. (Phone 76-088).
- Thorndon—Miss J. Gane (Phone 51-611).

### COMMUNION:
- Members and Attenders are reminded of the Communion Services as indicated on the Plan. All are invited to gather at the Family Table.

### CIRCUIT OFFICERS
- Circuit Officers: Women’s Missionary Auxiliary—
  - Circuit Secretary—Mr. C. Watson, 15 May Street, Thorndon.
- Circuit Secretary for Home and Foreign Missions—

### PREACHERS

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<td>Horblow Missionary Societies—Messrs. B. M. Hay.</td>
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<td>Baptist Church—Rev. H. C. White, L. G. Bacher.</td>
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<td>School Representatives—Mrs. R. N. Richardson, R. H. Edwards.</td>
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### NOTICES

Every preacher is expected to fulfill his own appointments, or himself provide an accredited substitute.

Collections are made every Sunday in all our Churches, and when not otherwise specified, are for the Circuit Fund.

### REFERENCES
- S—Sacrament Lord’s Supper.
- F.S.—Family Service.
- C.A.—Church Anniversary.
- L.P.—Local Preacher.
- B.S.A.—Sunday School Anniversary.
- H.F.—Harvest Festival.
By 1952 talk had turned from renovating the 1912 church to proposing new buildings. Only routine maintenance and essentials like new heaters graced the 1912 building. The Sunday School hall was reported to be riddled with borer, with unsound piles and sleepers. A replacement was needed to provide adequate space for the Sunday School which was filling up with the baby-boom generation.

Mr David Hay, back from the war and active again in youth and trust matters launched a building appeal for £3000. The Rev Francis Handy (1900-1961) - an effective writer, preacher and pastor - and his wife Moira, who came to the church in 1951, were involved in the initial planning. In 1953 Mr Amos proposed replacing the church, and sought subscriptions so successfully that sketch plans were soon being drawn up. On 9 August 1954, the following Trust minute was recorded –

“The Trust Board approves the principle of erecting a new church plus alterations and additions to the present church and Sunday School buildings and agrees to proceed with the building of the new church and the making of alterations to the present buildings as soon as a foundation fund of £7500 (comprising £4000 from MR Amos’s subscribers, approx £2000 already held, £1500 to be raised).”

As the Handys moved on to Otahuhu in 1956, the Rev Ernest Hoddinott (1911-1967) had the greatest ministerial influence in designing the new church. But before the church would be built, another project would intervene. This was partially made possible by a successful Wells Organisation Stewardship canvass, which raised the level of church giving, and put it onto a regular basis. A new parsonage was built on the back portion of the church land, accessed via Campbell Street. This freed the old parsonage for the next phase of its life as Church House - essential meeting space after demolishing the Sunday School hall, and its kitchen. Moving the primary room onto that site, to make room for the parsonage, cost £205, and a new kitchen was added to the back of the 1912 church. Much energy went into working bees, and “the ladies” were kept busy providing refreshments for the workers. The activities of the church men’s, women’s and young people’s work and worship carried on around all these alterations.

After much deliberation over the plans prepared by Orchiston, Power and Associates, in relation to the needs of the diverse church activities, the West Coast Construction Company’s tender was accepted in 1958 and the foundation stone laid - “In loving memory of those who have gone from us, whose hearts and hands have served in this church; with gratitude for all whose faith and consecrated gifts make this house possible, for all who may share this spiritual adventure; and with hope for all who shall worship in this house in years to
come, we lay this foundation stone in the name of Almighty God, Father, Son and Holy Spirit, unto the ages of ages, world without end. Amen.”

**THIS STONE WAS LAID TO THE GLORY OF GOD BY**

the Rev D.O. WILLIAMS M.A. Litt.D.

**PRESIDENT OF CONFERENCE**

**N.Z. METHODIST CHURCH**

18th MAY 1958

In a secret ballot, the name St John’s was selected, and while the church was being constructed, furnishing priorities were established and donors sought. For the first time a pulpit and communion table featured - these had been added later in the earlier churches. Also rated essential were a cross on the front wall, choirmaster’s music stand, font, hearing aids and amplifier, broadcasting wiring, organ, hymn boards, pews without kneelers, a moveable bookstand, loud speaker and book of gifts. The latter records gifts made to St John’s. (See Appendices for contents.) A unique gift was the second honours board. Matching the those listed for war service, the second lists members entering full time Christian service. By 1999 this would include six ministers, four overseas missionaries and Frank Osborn’s work with the NZ Alliance. Distinctive features of the Roskill stone church were its chevron walls, which gave added strength, the windows - with sandblasted symbolic designs - incorporated in the chevrons, the high pitched roof allowing a great window - multicolored - at the back of the church, and the curved lightwell over the sanctuary. The church layout was somewhat Anglican in style, as this harmonised with the Rev Hoddinott’s preference for orderly worship. While the Trust acceded to his wish for kneelers attached to the pews, trustees were adamant, even when offered one, there would not be a prayer desk in the sanctuary. The organ from the 1912 church was brought over to do temporary service, and a group of women led by Mrs Phyllis Clark attended to the detailed tapestry-like painting of the ceiling tiles before the builders scaled the high scaffolding to position them. The project was all but complete when Hoddinott left parish ministry to become a pioneering prison chaplain.

The church’s final cost was £16,357/5/5 and it was opened on 21 February 1960 by the Rev GRH Peterson (1903-1988). Having just completed his term as President of Conference, he would be St John’s minister for the next eight years - longer than any previous minister. A highlight of his ministry was the acquisition of the present pipe organ from St Mary’s Church, Karori and its dedication on 13 November 1966.
The eagle, symbol of St John, carved on the lectern. Symbols featured on the sandblasted windows are pictured and explained on the next page. Note that the National Council of Churches logo went out of use when the NCC was replaced in 1988 by the Conference of Churches of Aotearoa New Zealand.
The Meaning of the Symbols

On the window nearest the chancel is the World Methodist Symbol, reminding us of our place in the particular Christian body founded by John Wesley, with all the privileges and responsibilities that are implied by membership of an active movement such as Methodism. The text beneath it reminds us of the words of Wesley—"The world is my parish".

This symbol is used by the New Zealand National Council of Churches, a branch of the World Council. Our own N.C.C. seeks to foster unity among the churches of N.Z., and takes a most active part in giving material assistance to underprivileged people in South-East Asia.

On the window nearest the porch is the symbol of the World Council of Churches, the international Christian body which represents all the main Protestant churches, and strives for unity among them. The Greek word OIKOUMENE is the word for the whole family of mankind, reminding us of the brotherhood of all men under the Fatherhood of God.
The Eagle on the porch entry doors is the traditional symbol of St. John, after whom our church is named.

The Three Fishes on the porch windows is a very ancient figure symbolizing the Holy Trinity. It reminds us that, although we regard God as consisting of three persons, each with an individual function, He is in very truth but one God.

The porch windows also show the Dove—symbol of the Holy Spirit, or that part of the nature of God that we believe is particularly active in the world which God has made.

The Lamb and Banner is the triumphant Lamb of God - Christ who triumphed over the challenge of the Cross, and who continues to triumph over sin in the lives of individuals today.
St John’s Church – exterior and interior views 1959
With a full set of functional buildings, the new minister, Gordon RH Peterson, found St John’s Church was well set up to provide for worship and all the other activities on the church agenda. He also found a happy group of people who had associated together over many years. They in turn found him to be a kindly man with a sense of humour, always interested in exploring and debating new ideas, with a passionate faith in the potential of the church.

However, the 1960 Sunday School and Bible Class numbers were well down on previous years, (66 and 37 respectively), even though the effects of the post-war baby boom had not yet worn off. The pattern matched that of Methodist and Presbyterian Sunday Schools nationally, where the beginning of decline coincided with the introduction of Sunday morning rugby coaching. Four events at Karori should have helped reverse the trend. The Karori Church Council successfully pressured the Karori Swimming Club to stay open later so that children could attend swimming lessons after attending church. Secondly, St John’s reinstituted a Young Worshippers’ League to encourage young people to attend church after Sunday School. Thirdly, the young people’s staff received advice about updating their techniques from the Youth Director, the Rev Wilf Ford. And, fourthly, the Boys’ and Girls’ Brigades formed in 1960 encouraged church, Sunday School and Bible Class attendance. The first recorded Brigade statistics show 19 Boys’ Brigade, 8 Life Boys, 14 Girls’ Life Brigade and 19 Cadets. At the time the Company was formed, the present Governor General, Sir Michael Hardie Boys, was Wellington Battalion President. He was very helpful to new Captain Harry Hart and his team of leaders. One of their early requests was for wire netting to be put over the Sunday School windows for protection during ball games. (The windows were actually made fixtures and covered in steel mesh).

The windows in the new church were causing problems, particularly the great window which leaked when strong winds dislodged the putty. Later it was protected by a “false” window on the outside. This was just one part of an ongoing litany of problems with the building’s fabric and heating which continually kept the trustees busy beyond their regular two-weekly rostering to clean the sandblasted windows.

Although the regular stewardship giving programme had promised no more special fundraising efforts, by 1962 the serious financial situation called for another sale to boost funds. The Ladies’ Guilds, Fireside Clubs and Methodist Women’s Missionary Union amalgamated nationally that year, but for Karori women there was continuity with the activities they had been undertaking earlier,
like supporting Mrs Queree in her role of running the annual Wesleyhaven Fair, and providing “extras” for the church and parsonage. The women were happy with their combined organisation, and the Trust remained a male domain. Although women members were proposed earlier, it would be 1975 before the first women - Mrs Mavis Blazey and Mrs Gwen Morris joined the Karori Methodist Trust.

Throughout the intervening years the work at St John’s continued steadily. From 1962 the Local Education Committee was responsible for the whole programme of Christian education carried out by the local church. With the minister, on the committee, were representatives of Sunday school, Bible Classes, Brigades, Women’s groups and the congregation, and they reported to the Leaders’ Meeting.

A Church School - with classes for adults as well as young people was tried from April 1963. (This group met during the hour before church, with a 10 minute break between Church School and worship.) The aim to have whole families participating simultaneously in worship and education temporarily boosted Sunday School rolls, but the initial enthusiasm faded. Even the creche in Church House did not prove to be the incentive the leaders had hoped for to attract young parents. Eventually Church School was phased out in favour of short term adult studies with a specific focus.

5.2

There was, however, a growing focus on facing out towards the community and beyond New Zealand through organisations like CORSO and the Freedom from Hunger Campaign. Another example was the 1960s’ fundraising for the Rennie’s Mill project, which provided education for orphaned Hong Kong boys. The shrinking Sunday School (22 children in 1965) supported this with great enthusiasm, backed by the Church. The Bible Class, in its hey day, had many activities including ski trips, a revived tennis club, socials and dances. They worked too with other Bible Classes in the district to fit up Camp Elsdon, and raised funds for the Solomon Island mission to which one of their own number, Sister Audrey Roberts, had gone in 1958. In 1960 and 1962 the Hornblow brothers, Max and Edgar entered the ministry from Karori, but generally the spiritual programmes did not appear to produce a lasting Christian commitment in the young people who were growing up in an increasingly secularised society. Minister after minister commented on the loss of members in what had been senior Bible Classes. The lack of senior role models in turn militated against the younger people staying around.

5.3

Thus, while all the busy doing and being was going on, youth rolls were quietly but steadily declining. Adult membership was more or less plateaued around the 150-160 mark between 1959 and 1969 but it too it fell to 117 by 1976. Inter-church activities, like Lenten studies, were increasingly popular and in a climate
of when rather than if church union eventuated, 94 Karori Methodists voted in favour and 7 against it. However union was not achieved nationally as the Anglican Church had insufficient support for the move. In 1968, when the Rev Charles Oldfield (1913-1993) had arrived to begin his eight year ministry, “joint” was not yet associated with drug use. Rather it was the in word for unity and Mr OR Trigg explored a joint church Bible Class Leaders’ teaching programme, and a joint Karori Church Youth Club. Some joint activities were the result of genuine desires to work together as one in Christ, but others resulted from the need to have a critical mass to run a programme. In the latter category, first the St John’s Junior Girls’ Brigade members joined in the Baptist Church programme, and then the Senior Girls followed in 1972. This could work both ways, for when the Baptists (19th Wellington Company) had leadership shortages in 1975 their Boys’ Brigade boys joined for a time with the Karori Methodist’s 14th Wellington Company. The 14th Company was led by Harry Hart for 20 years, and on his retirement his report noted that

“Many of the boys over the years have become Christians and members of their churches. Some are overseas, some have been captains and officers of other companies in NZ. Many have risen high in their professions from acting professors to engineers. The majority have become good citizens with a sense of self discipline and purpose in life.”

A plaque in the church reads

In Recognition of the Generosity and Service given by their Captain
HARRY F. HART MBE
To the 14th Wellington Company of the Boys’ Brigade at St John’s Methodist Church over a period of 21 Years
1960-1980

The 14th Wellington Company lasted until 1990, when the last boys linked up with Ngaio Union’s 28th Wellington Company.

A significant event in the life of the Wellington West Circuit was closing the church in Molesworth Street, Thorndon in 1970. Its ranks had included the remaining members of the Kaiwara church which closed in 1949. Thorndon’s closure reduced the circuit to two churches, Ward Memorial at Northland, and St John’s at Karori. Proceeds from the Thorndon sale ($122,500), and Ministry of Works compensation were invested, with part of the interest allocated for ongoing Wellington West work. Karori’s outstanding loans were repaid, but the circuit - or to use the more recent terminology, the parish - had to accept that it could no longer support two paid ministers. After the Rev IG Robertson concluded in 1972, and until church union in 1994, the only time a second minister was appointed to the parish was during the Rev WE Elderton’s self-
supporting ministry at Northland (1984-1987). However the Rev Gordon Peterson had retired in Northland and his preaching help was much appreciated - in fact the parish would celebrate with him in 1986 his 60 years of ministry. With a shared minister the two churches worked together more closely than previously, and links with Thorndon were retained through members transferring to Northland and Karori and using the practical gifts of tables, chairs, teapots and an extension ladder.

5.5

By 1973 the Lighthouse Coffee group was meeting on Friday nights, and hoping to “reach out” to attract other unchurched Karori young people. The following year Mrs Eleanor Raine and Mrs Gloria Trigg were keen to be open on Thursday afternoons so that weary shoppers could come in for a rest. Initially no one came to take advantage of their hospitality, but the idea had been sown for a drop-in centre for the community, a seed which would be grown in the years ahead.

This concept, along with the activities outlined in section 5.2, was very much in harmony with the ideals of the Methodist Church at that time, with a shift from personal to societal evangelism, and Christian witness being described in terms of life style and relationships, rather than oral messages. The key concept “the Church’s true life is the Church’s true evangelism” had been promoted by the Development Division from 1968 onwards. According to a 1975 New Citizen article this was about

“the business of standing with and practically supporting people in a world of poverty, exploitation, hunger guilt and despair. That is how God is proclaimed and that’s the evangelist’s task. It’s a far cry from standing up for Jesus in an emotional response to a passionate preacher.” (New Citizen 4/9/1975)

In 1975 - eighty years on from the opening of the first Karori Methodist church - celebrations were planned and enjoyed by all who attended the social and worship activities. The preacher on Sunday morning was the Rev GI Laurenson, who had entered the ministry from Karori. Minutes record that –

“Much of the success of the recent celebrations to commemorate the 80th anniversary of the Karori Methodist Church is due, in no small measure, to the untiring work and enthusiasm of our Secretary, Miss Lilian Crisp. As well as devoting many hours in research to enable invitations to the weekend activities to reach as many former members and friends of our Church as possible, Miss Crisp coached the children’s recorder group for the Sunday service, and helped to organise the entertainment for the Social on Saturday evening.”

On Saturday, as well as many musical items, and much recounting of reminiscences, the oldest member, Mrs Allie Watchman, cut the anniversary
cake topped by a church. The cake had been brought into the hall in darkness, with a light shining out from inside the church.

At the end of his term, in December 1975, the Rev Oldfield did an analysis of adults coming in and out of the parish during his ministry. He found that 57 in and 90 out from all causes gave a net loss of 33. Further analysis shows that this was a 21% loss - higher than 18.8% nationally but lower than the Wellington district loss of 25.5% from 1968 to 1975. Viewing the national figures another way, for the period 1948-1973 Methodist membership losses were equivalent to three of every four members gained. In this context Karori was not alone in experiencing membership decline.

5.6

The next minister appointed was the Rev Keith Griffith, who together with his wife Helen and sons Timothy and Andrew contributed a great deal to parish leadership between 1977 and 1984. Helen, a gifted lay preacher, also helped with the Sunday School, and Timothy and Andrew with Boys’ Brigade. Keith brought experience from ministry in Australia, England, Taihape, New Plymouth and Hastings, and during a 1984 pulpit exchange with the Rev Michael Chester, went to the USA. For his work in adoption law reform, which was influential in the Adult Adoption Information Act 1985, he received international recognition and the MBE award.

He found 117 church members and a small Sunday School, made up of members of church families - “outsiders” were no longer attracted - meeting at the same time as the church. Lessons were being introduced by the Sunday School Superintendent in church in place of the children’s talk. The departure of superintendent Graeme Cochrane and his wife Nancy caused something of a crisis, but Helen Griffith stepped into an organisational role. The Bible Class roll was augmented to 36 with the Griffith boys.

With a minister whose skills and ministry fitted the Methodist pattern as he related the gospel to social issues, it was not surprising that Karori Methodist interests were widened, and that involvement with other churches and the community increased. Church property had always been rented to other community organisations, including at various times, St John’s Ambulance, Plunket Society, League of Mothers, Scottish and Olympic Harriers, Townswomen’s Guild, Karori Dramatic Society, Karori School, National Party, Women’s Committee of the Labour Party and Scouts - in fact the Girl and Boy Scouts were amongst the earliest recorded users.

Opening the Drop In Centre in May 1979 was a natural progression of community use and interaction with the community. The City Council was involved in setting this up, in providing a grant, and their Karori Development Officer used the Church House on agreed terms. Church house was duly repaired for its new community facing roles. It was re-roofed, the exterior repainted,
kitchen renovated (including a reconditioned stove), lino laid, the office walls and ceiling were gib-boarded, a new light installed and interior walls repainted. At Mrs Pearl Hart’s suggestion, it was formally named The Lighthouse, in memory of Mrs Eleanor Raine who had originally chosen the name. By the time Keith Griffith was having his last meeting with the Trust in 1984, they were negotiating with Community Officer Helen (Elena) Ilalio for a proposed community house, centred on St John’s.

The Rev Michael Chester’s exchange visit brought some American innovations to the parish - like the Harvest Hoedown before the Harvest Festival, with proceeds for Southland flood relief and the inauguration of breakfast meetings for the men of the parish. At this time the Quarterly Meeting passed the motion (but not unanimously) “That all the St John’s buildings be created a nuclear free zone in terms of Conference request and that the appropriate logo be displayed.”

5.7

The Rev Gavin Sharp arrived in 1985 with his wife Christine and three children. Sadly - for both the family and the parish - the marriage broke up the following May, and this made it more difficult for Gavin to fulfil his ministry obligations. The parish roll was smaller than ever, his handwritten lists indicating that there were 49 members who attended regularly, 14 who attended infrequently plus 8 regular attenders from the pastoral roll.

The Lighthouse Centre located in the former parsonage has a high community profile.
In October 1985 when commenting on the wide use of the Lighthouse complex and St John’s high profile in the community, Gavin Sharp also noted a need for nurturing and caring of the congregation, as he sensed a weariness in the church.

The following year the working relationship between St John’s and the Church House Management Committee was being clarified and on 24 March the Leaders’ Meeting declared its willingness to proceed with the Community House proposal, as an act of faith and witness. This was a very significant step in St John’s life, and the change of name from Church House to Community House by the management committee can be seen to symbolise this.

User groups for the Lighthouse soon included the Arthritis Club, After School Childcare Programme, Baby and Me, YWCA, Baby Music, Basic Drawing, Birthright, Boys’ Brigade, Drop In for Senior Citizens, Esperanto, Human Relations Course (Wellington Polytechnic), Hearing Association, Kohanga Reo, NZ Labour Party (Ohariu and Karori branches) Mah Jong, Marion Friendship Group, Neighbourhood Support, Parents Centre mc), Pre-School Music, Red Cross, Remedial Speech and Drama, the Community Liaison Committee, and the Coordinator, Pauline Kislick.

But while the church was focusing out towards the community, its own youth programme floundered. Several members were unwilling to attend and it was considered in the best interests of the few willing ones that they combine with St Ninian’s on Sundays at 6 pm. Although the possibility of initiating another Bible Class was raised occasionally, this did not eventuate. Children’s work did carry on, but as families left the church and district, the scale steadily reduced, so that by 1994 children of only two families were attending.

5.8

But to return to 1986. When Gavin Sharp’s ministry was known to be concluding the following January, supply ministry was arranged for the coming year, during which time communication lines were kept open with St Ninian’s and an indication given that St John’s was looking for change. Similar dialogue ensued with St Anselm’s. It was recognised that developing a cooperating parish would mean closing St John’s, but the new uniting action could outweigh specifically Methodist loss. With Wesley Wellington’s Superintendent minister, the Rev Keith Taylor, being the Acting Superintendent of the Wellington West Parish, and as such responsible for organising the supply ministry, a closer relationship developed between the two parishes. Discussions explored possible links with Wesley Parish, particularly in the areas of Social Services and shared administration. Wesley saw itself as “Developing partnerships with local parishes in the Wellington region to enable local church congregations to respond effectively to local needs in their community.” (Wesley Wellington Annual Report 1989, p.3) Thus two possible avenues were opening up for future developments - one to stay Methodist and make links back to the parish of origin in the city, the other to follow a uniting path and stay with the community.
Supply ministry was provided first by self-supporting Deacon Raewyn Cubin - the only woman to have officially ministered to the parish during its life time. Then the Rev Dr Harry and Mrs Loma Haines came from California. Noted as being the best qualified minister Wellington West had ever had, he held six degrees, had forty years experience in Methodist Churches around the world, and had recently retired as the Chief Executive of United Methodist Committee on Relief and Associate General Secretary of the General Board of Global Ministries of the United Methodist Church. He broadened the Wellington West members’ knowledge of worldwide Methodism, and introduced a few American innovations during his ministry - the Harvest Hoedown before Harvest Festival, and the ongoing Men’s Breakfast being just two. During the Haines’ time at Karori, processes were set in train to apply for a new full-time presbyter - the new Methodist name for ministers ordained to word, sacrament and pastoral care, as distinct from deacons who were ordained to the outward, community facing ministry of costly service (symbolised by the towel and basin). The parish profile, for prospective presbyters’ information, indicated that in 1987 St John’s had 49 members, 73 families on the pastoral roll, 5 children in SS and an average congregation of 35, of whom 80% were over age 50. The increasing age of leadership was also noted. The financial position was borderline for whole parish.

The Rev Gordon & Mrs Helen Peterson

49
When the Rev Bryant and Julie Abbott arrived in 1988, the links forged with Wesley Wellington during the vacancy remained on an informal “call us if you need us” basis. Bryant, who came from England as a registered civil engineer, had just completed his first ministry appointment in Christchurch. Espousing conservative evangelical theology, in a parish with views ranging from conservative to liberal, he found that in addition to fulfilling the ministry of word, sacrament and pastoral care, he was constantly involved in leading decision-making sessions about the future. How could they best deal with property which needed constant maintenance? Reducing finances? Ageing leadership? How should they move forward?
This group was photographed on the 30th Anniversary of St John’s Church 1989.
Back: the Rev Chas Oldfield, Mrs Julie Abbott, the Rev Bryant Abbott, the Rev Keith Griffith
Front: Mrs Dorothy Oldfield, Mrs Helen Griffith

Mrs Allie Watchman about to cut the 80th Anniversary cake 1975
The services of Cliff Wright, the Connexional Office property adviser for New Zealand were sought. Subsequently Judith Baxter reported in 1989 on all the Wellington West Parish properties, in the light of maintenance needs, saleability and future use. She appeared very impressed with all the activity going on in the Lighthouse. With her report in hand, it was decided to sell the Wilton section belonging to Northland, and the Northland parsonage at 18 West Road. The latter decision was later rescinded in favour of making the house available for refugee work. Later again, when submissions failed to stop a car-wash being installed next door to the Karori parsonage, and its operation created a very noisy environment, the Abbotts shifted into 18 West Road. The Karori parsonage, variously labelled 235 Karori Road and 4 Campbell Street was let. When the 1959 church was 30 years old, another major anniversary celebration was held. As with the 80th anniversary in 1975, Miss Lil Crisp - although now much nearer her own 80th anniversary - played a leading role in the organisation. And again she wove members’ names into lyrics set to well known tunes for a round of community singing. One, set to the tune “Clementine”, went like this –

In a church up at Karori, many people used to be
With a fellowship together that was warm and good to see.

There were folk with Scottish fathers like McLEAN, McNEIL, MacLEOD
Also COCHRANE, WOOLLEY, WILLIS helped the HORNBLOW very loud.

There were many lovely daughters, But the sons we’ll mention here.
WILSONS, PARKINSONS, and RITSONS DEAR.

‘Mongst their ranks they numbered CARTERS and some useful SMITHS to know.
Keeping us with all the JONES-ES and O’NEILLS, who had such GOH.

At the HART of pulpit preachers, GRIFFITH, KEITH and OLDFIELD CHAS. With each wife a PEARL of wisdom, DOROTHY and HELEN - lass.

Can you rhyme with BORLEY, COLLINS, PORTEOUS, NALDER? no indeed,
Don’t embarrass RUBY MARRIS, at the end her name we REED!
By 1990, few of these names and even fewer young families remained, and with St John’s membership standing at 40 active and 4 inactive, it was decided to combine the Northland and St John’s Sunday Schools. Running a church crèche was abandoned in February, and in May a Parish Planning Committee began
planning a 3-year strategy. This included talks with Wesley Wellington regarding planned development of the church property, social services, youth, elderly, pastoral care and measures required to increase membership, and increase rental return for property. The Core Group running the Lighthouse were kept informed of developments which would affect their work, and it was hoped that a partnership with Wesley would result in better facilities and strengthened relationships all round.

Sketch plans were sought to remodel the church to provide a more intimate worship area plus a lounge, while still allowing the whole area to be used for big occasions.

5.10

The number of groups using the Lighthouse facilities reduced in 1991, and the Kohanga Reo which operated for some time in the former Primary room, moved into a house provided by the City Council. This left the Primary room empty and Julie Abbott, Pauline Crimmins, Marion Dillard and Lyndsay Gullen were keen to utilise it as an opportunity shop. This scheme was not popular with Wesley, who would have preferred Karori people to support the Ewart Hospital. However Karori people decided to go ahead. Its opening on 4 September 1991 was a well justified decision, resulting in a Caltex “Unsung Heroes” award to Bryant and Julie Abbott three years later, when around $30,000 of profits had been distributed to the community, and a great many clients served. Grants had also been made to cover painting the Lighthouse and the Opportunity Shop.

After much deliberating, the congregations opted to retain their Methodist links and stay with local churches. St John’s would be remodelled in line with current needs and Ward Church and Hall would be retained, at least in the immediate future.

With the year 1991 marking 100 years from the Mission Band’s first visits to Karori, centenary services were held, with pot luck lunches to follow. Proposals were afoot to sell for removal or to demolish all St John’s buildings except the 1959 church and build a new linking building, but it was eventually agreed that while the concept was exciting, it was too great a financial burden for the parish.

However, legacies boosted the finances, making church improvements possible. First, Lil Crisp’s bequest enabled the 1991 organ upgrade, and then the Ella Hill bequest combined with other smaller bequests and sale of church pews made possible the 1994-95 church renovations. These would add a folding partition, radiant heating, new lighting, carpet in the nave and sanctuary, chairs and a fresh coat of paint to the interior. In addition Miss Gwen Ryan provided kitchen facilities for the minister’s vestry. These major undertakings would be faithfully and efficiently overseen by property secretary Ken Orams, who had been responsible for several years for masterminding the ongoing property maintenance.
5.11
But while much energy was being concentrated on the future of the buildings and operations on the St John’s site, conversations were continuing with St Ninian’s and St Anselm’s regarding possible union. The direction had finally been selected - the community links were stronger. After the Rev Pamela Tankersley’s induction at St Ninian’s on 27 January 1994, movement towards union gained momentum. Representatives of church courts, local officials and ministers conferred and formulated an efficient plan of proceedings, with the goal of inaugurating the Uniting parish in November, if the congregations were agreeable.

A series of informative yellow leaflets answered questions and introduced a series of friendly meetings between congregational members of the four churches. They explored together, and also as separate congregations, what the social, spiritual, administrative, financial and community aspects of union would be. Before a vote was taken on proceeding, St Anselm’s decided to continue with their present union, rather than be part of the larger group. At the final count, 88% of St Ninian’s 202 voters, and 87% of Wellington West’s 62 voters were in favour.

5.12
On Sunday 27 November 1994 - just short of the centennial of opening the first Karori Methodist Church - the final service was held in St John’s. During this service Jay Ross Peng Cheong Chan was baptised - a symbol of the ongoing hope and life of the congregation entering the new uniting venture. At 3.15 pm that day, Methodists from Ward Memorial and St John’s gathered to walk up the road to St Ninian’s church. This movement can be seen as symbolic - signalling that St John’s were moving into being, with St Ninian’s, part of the dynamic Co-operative Ventures movement, with potential for creative new ways of being church and sharing God’s news in their community.

Yet the forerunner of such cooperation had already been modelled for the people walking up the road. Church life in Karori in 1844 was characterised by community chapel worship where settlers enjoyed shared Presbyterian, Congregational and Methodist leadership. Their essential focus was on worshipping God in that place. In 1994 Methodists and Presbyterians were formally returning to the pattern established at the suburb’s beginnings. Together on 27 November 1994 they inaugurated the new Karori-Northland Uniting parish to continue the work and worship of God in that place.
The interior of St John’s Church on 27 November 1994, including part of the congregation at the final service before the uniting parish was inaugurated.
The interior of St John’s Church after the 1995 renovations showing the great window, sanctuary and ceiling tile design.
Following the inauguration of the Karori-Northland Uniting Parish on 27 November 1994, St John’s people began attending worship at the St Ninian’s church.

Members of the Ward Memorial Church - also part of the Karori-Northland Uniting Parish - continued to have services at Northland until they sold their property to St Anne’s Anglican Church. Ward was re-consecrated in November 1999 as the Church of St Anne at Ward. Ward Memorial members had the choice of being part of the church life continuing there in the refurbished building - with new ways of continuing to be part of Northland community life - or being part of the uniting congregation at St Ninian’s.

In November 1999, the Karori and Northland parsonages continued to be owned by the Karori-Northland Uniting Parish, with rent from the tenancies helping fund the ongoing work of the parish. With the main work of the parish being not property management but sharing God’s news, the people of the parish were pleased that the City Council purchasing the St John’s complex enabled the continuation of the community work established by the Methodist Church. Under Wellington City Council ownership the Opportunity Shop Trust and Karori Lighthouse Community Centre Inc will continue their operations on the site. The difference between the purchase price and the valuation of the property was treated as a gift from the parish to the people of Wellington. A Memorandum of Encumbrance has been attached to the Agreement for Sale and Purchase. Should the City Council decide within three years of the final settlement against maintaining the community work on the St John’s site, there is provision for the parish to buy the property back for virtually the same price as the Council paid for it (plus the cost of any improvements).

This appeared to be a happy (and safeguarded) solution, providing continuity of services for the benefit of the Karori community. The City Council too had continuity in that it was building on the services and investment in social capital provided over the years by its series of community workers operating from the Lighthouse. Parish members could continue to be involved as volunteers, particularly with the Opportunity Shop Trust and the Karori Lighthouse Community Centre Inc, both of which gained a broader community support base.

In a service of thanksgiving for St John’s Methodist Church, on Sunday 5 December 1999, people with old and new links to the church gave thanks to God for the Christian life and witness that has been significant in this church, and formally handed it over to the Mayor of Wellington, Mark Blumsky. They asked a blessing on its place as a focus for community life in Karori.

In looking forward to the continuing community interface, we can also look back to remember that this work grew from the church whose services began over a hundred and fifty years ago in little cottages in Karori bush clearings, and in its first community chapel.
APPENDICES

THE PLACE OF MUSIC

It has often been said that Methodism was born in song, and music certainly played a large part in the lives and worship of Karori Methodists. Over a century ago, walking by lantern light the mission band came singing to Karori. They loaned the fledgling church the small portable organ the band had first used at Mitchelltown, and later donated it to the Karori Methodists. Those were the days of sharing God’s news and starting new churches, so that organ was sold for a pound to the congregation meeting at Makara from 1895 to 1897.

The second organ, purchased in 1897 lasted until 1904 when it was sold for £6 and a new £25 model bought - the money having been subscribed by the church members. The Ladies Guild, with support from all the congregation, including from a children’s service of song, raised the money to install a new pedal organ in the new church when it opened in 1912. However, the growing congregation set their sights on a pipe organ, the first of these being installed in 1926, at a cost of £200. Rather than being a dream fulfilled, it was plagued with problems and from 1933 an auxiliary cheaper organ (130) was used until a further pipe organ was obtained in 1936. Finally, in despair of getting the first pipe organ ever blowing again, and no buyers in sight during the depression, in 1937 the Trust decided to offer it “free of charge to the junk men for their taking it away free of cost to the Trustees.” The organ acquired in 1936 was a University three manual reed organ, Style A, with pedals and Mecvent electric blower. There were nine full rows of reeds on the manual and 30 large scale reeds on the pedal organ, as well as 23 stops. It released the trustees from rostering enough “blowers” from among the gentlemen and Bible Class boys to work the old pipe-organ bellows for two Sunday services plus choir practice.

With the building of the new church in 1959, including seating for a 28 member choir, a new organ was on the agenda, but in the meantime the 1936 organ was brought over (minus its platform) to sit on the carpet. Quotes for the ideal organ - a Walker “Positif” C - were sought from England. Prices were rising faster than the organ fund was increasing, until £1000 legacies from estates of Mrs Mauder and Alice Maud Mary Ramsay brought the goal within sight. However, in the 1960s import licenses were hard to come by, and sights were shifted to obtaining an organ within New Zealand. After satisfactory reports by experts on the organ at St Mary’s church in Karori, it was agreed to buy their organ for £1200. After £600 worth of installation and refurbishing under the watchful eye of Mr Robert Watchman, the organ was dedicated on 13 November 1966, “to the glory of Almighty God and for service in this church.” An organ recital was given by Stanley Jackson, and a new organ chair was donated by Mrs Pat Hornblow, “as a reminder of my husband’s and our family’s gratitude to our God for His eternal goodness to us, coming so often through His church, which has given to each the means of His grace and blessing.”
The previous organ was sold to an Anglican church for £225 in 1966. From that time on, the new organ was regularly maintained, and its 1990 upgrade included adding a new pincushion reservoir, and redoing the electrical wiring.

The eight organs, in turn, accompanied the congregation as they sang from Wesleyan hymnbooks, the Alexander book, the new Methodist hymnbook (published 1933), With One Voice, and St John’s own Supplementary Hymn Booklet. From at least 1912 a choir led the congregational singing, and regularly presented anthems. In fact when services were advertised in the Evening Post, not only were the preacher and sermon title publicized, but also the name of the anthem and any soloists featuring in the worship. For many years both junior and senior choirs were in operation, often winning competitions in the 1930s, when the juniors were also rostered to sing on the 2YA Children’s Sunday Song Services. During World War lite the senior choir was in abeyance for a time, as it was difficult to find a practice night. The Bible Class choir sang at some of the services instead.

The trust, as well as being responsible for ensuring that the organ was functioning, also appointed the organists and choir masters (or mistresses). Often the musicians were called on to perform at the many fundraising and social events which characterised the life of the church. Children could have piano lessons with Miss Pinfold (circa 1925-1945), and later with Miss Myrtle Brown (from 1949 to 1982), both of whom taught on the church premises, and no doubt some of the pupils played their pieces in the fundraising concerts. Adult names occurring regularly in these events are Gamble, Laurenson, Pinfold, Crisp and McLeod. Mr Hugh McLeod, who loaned the money for buying the 1936 organ, was very proud of the fact that his three daughters Gladys, Jeanne and Tui were all, in turn, Karori organists. Tui (later Mrs Parsons and Mrs Williams) was well known internationally as a cellist, yet generous with her services locally. For some years she played for the Sunday School, as well as at two Sunday Services and choir practice.

The love of church music was instilled into the young people in Sunday School and Bible Class. When, in 1912, the first church was shifted back to be the Sunday School the 1904 organ went too - until 1915, when the Rambling Club donated a piano to the Sunday School. However in 1926 the Sunday School asked for the old pedal organ for their use. The appointment of a pianist was always an important item on the Sunday School annual meeting agenda. A junior choir also operated, and Sunday School Anniversary presentations were an annual highlight from at least 1900. The children were trained by skilled musicians, including, over the years Mr EC Gamble, Mr Jones, Mr H Knight, Mr FM Pinfold, Mr Allan Mackie, Mr Norman Queree, Mr VF Edwards, Mrs Joyce Duffy, Miss Maidens and Miss Lilian Crisp, while for many years Mrs Rose Pacey trained the youngest children, and led the junior choir. Dressed in their Sunday best the young people processed on to the tiered wooden platform (erected between the pulpit and the organ) to sing their well practised numbers to a congregation overflowing with proud parents. The morning, afternoon and evening anniversary services in the specially decorated church were followed by a mid-week
tea and prize giving where the children were often entertained by another performer, or sometimes after 1942, by films. Over the years the afternoon service was dropped, and child-centred services rather than children’s performance evolved from theme services.

Miss Lilian Crisp used her talents to produce several of the theme services, again including appropriate music from the children. It is fitting that her involvement in Karori music is commemorated in the final organ upgrade, paid for by her generous bequest. The brass plaque recording this reads:

“In Loving Memory of LILIAN G CRISP 1916-1990
Who for many years enriched
the Spiritual and Musical Life of this Church
and whose Generous Bequest enabled
the Restoration of the Organ”.

While it has not been possible to compile a full list of all people who have been organists and choirmasters at Karori Methodist Church, their ranks include the following names -

Organists

Mr Thomas Watchman (1922),
Mrs EA Gamble (1925-32),
Miss Everlyn Wallwork (1925-30),
Miss Gladys McLeod/Mrs Aked (1930-31),
Miss Jeanne McLeod/Mrs Perrett (1931-38),
Mr SN Roberts (1932-?),
Mr LB Denby (1934-40),
Miss Tui McLeod/Mrs Williams/Mrs Parsons (1938-49, 53-56, 57-64, ?,70),
Mr EC Gamble (1943),
Mr Arthur Brooks (1943),
Miss Gladys Lawrence (1949-50),
Mr Desmond Grigg (1951-52),
Mr Neville(?) Dench (1952),
Mr FN Pinfold (dates not known),
Mrs Joyce Duffy (relief organist 1955-57),
Mr Graham Jones (1961),
Dr John Kidson (1964),
Mr Alan Johnston(e) (1965),
Mr Desmond Moss (1966-),
Mr Wallis Gandell (1966),
Mrs Joyce King (1966-76),
Mr Eric Russell (1976-83),
Mrs Diana Gilberd, 1983-94
with rostered assistance which included the following organists –
Mr Colin Scarf (1990-94),
Mr Evan Dumbleton (1990-),
Ms Karen Esbesen (1991)

Choirmasters and Choirmistresses

Mr P Clark (-1913),
Mr Evans (1913-?),
Mr EC Gamble (1925-30, 37-38),
Mr JH Crisp (1930, deputy 1937),
Miss Gladys McLeod/Mrs Aked (1930),
Mr JK Aked (1930-31),
Mr EA Jones (1932),
Miss Jeanne McLeod/Mrs Perrett (1932-33),
Mr AJ Crisp (1933, 46-),
Mr FM Pinfold (1934-36),
Mr WL Enting (1939-41),
Miss Nancy Laurenson (Junior Choir 1946),
Miss Tui McLeod/Mrs Williams/Mrs Parsons (Junior Choir, Bible Class Choir pre1947-1950),
Mr Doug Taylor (1948-1950),
Miss Lilian Crisp (Junior Choir 1951-),
Mrs Rose Pacey (Junior Choir circa 1956),
Mr SN Roberts (1950-61),
Mr Graham Jones (1961),
Mrs Marion Lyne (1968-late 1970s),
Dr John Kidson (late 1970s-1994)
WOMEN’S ORGANISATIONS AND CHURCH ACTIVITIES

Karori’s comprehensive records of women’s work, dating from 1912, were researched by Mrs Joyce Hill when each parish was asked for information about the work of their women for Ruth Fry’s 1987 book Out of the Silence. Nine women with Karori links are mentioned, and Joyce Hill’s ongoing work is acknowledged as the base for the post 1912 references in this article.

Karori Methodist women were engaged in Christian work and witness even before the church was formally established. Mary Jones (2.3), Harriet Gooder (2.6) and Annie Elizabeth Rive (2.7) were in the company of other class meeting women including, in the 1880s, Mrs Gordon and Mrs Woodhouse.

After the advent of the mission band in 1891, the women who joined the church were soon involved in fundraising. Of course, at that time they were called “the ladies”, and the order of the day was that the men were trustees and the ladies were responsible for raising money for the trustees to administer. Being a trustee involved financial responsibility for church operations and operations, and with more men than women having income in their own right, it was logical to appoint men. However in the Thorndon Circuit, there was at least one woman trustee - Flora Sinclair - at Kaiwarra, before its 1949 closure. The Karori Trust, recognising the Ladies’ Guild fundraising work, suggested inviting two representatives of that body onto the trust as early as 1921, and in 1930 the Guild guaranteed £50 annual loan repayments. However, it was 1975 before Mrs Mavis Blazey and Mrs Gwen Morris became St John’s first women trustees. When the Trust became the Property Committee, more equal representation of men and women was the order of the day both nationally and locally. In 1990 over 50% of St John’s leaders were women.

But returning to the Ladies’ Guild, the first reference we have to a body linking the women together is in 1909, when the trustees, already having difficulty making payments to the circuit funds, asked that the ladies form a sewing guild to help raise funds towards the planned new church. The role of president was first filled by Mrs D Evans, but when the Rev PJ Cossum arrived in 1913 his wife Rose began the pattern of the minister’s wife presiding over the Ladies’ Guild. The Guild had representatives on the Quarterly Meeting and on the Circuit Finance Committee, and at Karori there appears to have been good liaison with all the other church groups, for fundraising events were often marked by teams from each making a contribution to the whole effort. A list of many of these efforts can be seen - events raising money to reduce the church loans and provide church and parsonage furnishings. The Guild members also arranged church flowers, contributed to missions, catered for church anniversary teas and promoted temperance.

Not all women were free to attend the Guild’s afternoon meetings, as they needed to be home for their children, so in 1932 Mrs B Blair (wife of the Rev Blair) was
instrumental in forming the Ladies’ Fireside Club. Their evening meetings catered for younger women, who also formed a tennis club. “Fireside” as it was usually known, had much in common with similar groups throughout New Zealand, including friendship and energetic church support, and continued until 1968.

The third group to which Karori Methodist women belonged was the Methodist Women’s Missionary Union, and in 1914 ten women joined the local auxiliary group. Their role was to learn more of missions, pray for missionaries and raise funds to support their work. As a prime source of funds was gathering, cleaning and selling postage stamps (later augmented by selling of tea coupons) the office of Stamp Secretary was always important, together with that of the Gleanings Secretary who gathered together the small coins gleaned by members - often those who could not attend meetings.

As well as being actively involved in their local church (see names in music and youth work lists) Karori women attended district and national church meetings. Miss Lil Crisp was one of 50 selected representatives at the 1960 Marton Conference which initiated the 1962 national amalgamation of the women’s organisations into the Methodist Women’s Fellowship.

At Karori the women’s groups formed and reformed according to local needs. The St John’s Methodist Women’s Fellowship was constituted in 1964. The Morning Group formed in 1967, and, with a crèche on site, young mothers could enjoy a programme and lunch. This later merged with the evening group (until 1974), and then one Afternoon Fellowship operated until 1981. When Valerie MacLeod’s city employment ended her presidency, this group went into recess. Later in 1982 Karori women linked with the Northland Fellowship, being known from 1984 as the Wellington West Parish MWF. Convenors were Mrs Iola Eaddy at Northland and Mrs Joyce Hill at Karori. Members supported Wesley Goodwill shops, and Mrs Kathleen Queree in her long-time convener of Wesleyhaven Fairs, as well as enjoying visiting speakers and friendship together.

Three Karori women have gone overseas to share God’s news. Sister Audrey Roberts, Sunday School teacher and the Superintendent’s daughter, was inducted on 29 February 1958 as a Nursing Sister for the Solomon Islands, serving there until returning with her husband (Mr Fleury) and family in 1968. She donated a pulpit bible to the new St John’s church in 1959. Mrs Pearl Hart, with her husband Harry, went to Nepal in 1981 where they worked for the International Nepal Fellowship. Pearl ran a hostel for missionary folk and Harry worked in the office in Kathmandu.

In retirement, Miss Gwen Ryan (daughter of the former Primitive Methodist minister the Rev Henry Ryan) travelled to China several times to teach in the English Faculty of the Foreign Languages Department at Jilin University, Changehun. She was also one of the Karori women who joined the ranks of accredited local or lay preachers. Although she had preached since her teenage years it was 1972 when Gwen was accredited, together with Mrs Kathleen Loncar, who also has wide interests in national
and international affairs. From the 1940s Mrs Patricia Hornblow was preaching, as well as being involved in Sunday School, Bible Class, prayer, study and Scripture Union activities. Preaching was very much part of the Hornblow family as three sons also qualified as local preachers, with two - Max and Edgar - going on to become ministers. Mrs Helen Griffith, at Karori from 1977 to 1984 during her husband’s ministry engaged in local preaching, as well as working full time.

With the focus of the church turning more towards the community, many women have been involved in running the Opportunity Shop and Lighthouse activities. Those now part of the Karori Northland Uniting Parish continue this pattern together with work in other community groups - a valuable contribution to the social capital of the suburb.

Three women who have contributed significantly to Karori leadership - Miss Lilian Crisp, Mrs Dorothy Oldfield and Mrs Patricia Hornblow.

These three versatile and committed Karori men, who were actively engaged in young people’s work, were also Trustees and involved in many other aspects of church life.
ST JOHN’S BOOK OF GIFTS

When the new St John’s Church was being built in 1959, the gifts given and the names of the donors were inscribed in a bound volume, which has been updated until 1999. It reads –

TO THE GLORY OF GOD IN GRATEFUL ACKNOWLEDGEMENT

Communion Table - The late Mrs Hill
Font - The Misses. M and L Dix “In Memory of a Methodist Mother”
Pulpit - Mr and Mrs John Raine “In Respect to the Memory of the late Mr and Mrs J.G. Raine”
Lectern - Mr and Mrs Jack Walker “In Memory of Mrs Walker’s Mother Mrs M.E. Armitage”
Hearing Aids Loudspeaker System - Mr and Mrs Geoffrey Rands
Offerary Salver - Mr and Mrs S.N. Roberts
Choirmasters Stand - The Senior Choir
Hymn Book Trolley - Mr and Mrs R. Watchman
Pews - Mr and Mrs C. Blazey and Mrs Peck, Mr and Mrs H. Hill From the Family of the late Mr and Mrs HA McLeod (two)
Flower Vases - The Fireside Club
Hymn Books - Mr and Mrs Desmond Williams
Rolls of Honour - Mr and Mrs H.S. Hart
Bible Markers - Miss Emma Jones
Embroidery on Pulpit Fall - Misses E. and G. Newcombe
Congregational Bibles - Mr and Mrs H.F. Hart
Communion Chalice and Patten - Mr and Mrs O.R. Trigg
Umbrella Stand - Mr and Mrs N.G. Williams
Flower Stands - Margaret Jenkin, C.R. Watson (father) and Loved Ones
  “In Loving Memory of Roger Charles Watson”
Kneelers - Mr and Mrs Clyde Moss
Organist Chair - Mrs Patricia Hornblow and Family “In memory of her Husband and their Father”
Two Flower Stands and Brass Vases - Mr and Mrs E.O. Chapman “In memory of Mrs Chapman’s Mother: Mrs Bramwell Scott”
Communion Plate - Mr Huia Hill In Respect to the Memory of His Wife The late Eleanor Hill
Anthem for Choirs - Mr Huia Hill
Organ Improvements - In Memory of The Late Lilian Crisp
The Provision of New Carpet, Upholstered Chairs, a Radiant Heating System and a Folding Partition - In Memory of Eleanor Hill
The Provision of Kitchen Bench Unit, Water Heating Facility and Crockery - Miss O. Ryan
Piano Stool and Hoover Vacuum Cleaner - Mr and Mrs K.J. Orams
The Planting of a Tree of Heaven (Ailanthus) in the Church Grounds - Mr John Drage
YOUNG PEOPLE’S WORK - STAFF LISTS

Sources:


The first reference to a Sunday School at Karori after the church was built in 1895 was on 9 October 1900 when there were 40 scholars - an average of 30 attending - and 3 teachers. Accounts for the quarter ending 31/12/1900 show that a Sunday School Anniversary had been held at Karori. The collection was £1/4/3. By 1910 over 100 children were enrolled. Limited information is available before 1920, and often surnames only are listed. Junior Bible Class appointments were included with Sunday School staff from 1920 for an undefined period. From 1958 minutes do not include officers appointed at the Annual Meetings, and all resignations were handled by the Local Youth Committee. Bracketed dates start with first mention, the earliest named having already served some time. Not all concluding dates are known, and it is likely that some names are omitted as not all staff were listed in minutes.

Key to abbreviations:

A = Auditor, APS = Assistant Primary Superintendent, AS = Assistant Secretary, BB Boys’ Brigade, BC = Bible Class, BH = Band of Hope, C = Choir, CE = Christian Endeavour, Co = Convenor LYC, CR = Cradle Roll Secretary, CS Church School, DR = District Youth Council Representative, DS = Deputy Superintendent, GLB = Girls’ Life Brigade, HE Homework Examiner, L = Librarian, LS = Local Youth/Education Committee Secretary, O Organist, P = Pianist, PP = Primary Dept Pianist, PS = Primary Dept Superintendent, QM = Quarterly Meeting representative, S = Sunday School Secretary, SU = Superintendent, T = Sunday School Teacher, TR Sunday School Treasurer, UR = Representative to SS Union, V = Visitor, YWL = Young Worshippers’ League

Sunday School Superintendents

Gooder Mr Northend [1865-1870]
Cathie Mr C
Pennington Mr EE [1912]
Rame Mr JG [after 1899]
Hart Mr HS [1911, 1913, 1917]
Raine Mr John [1918-1920]
Ash Mr EB [1920-1929]
Hart Mr HS [1929-35]
Brooks Mr Arthur H [1936]
Roberts Mr SN [1936-43]
Reed Mr AW [1943-46]
Queree Mr NG [1946-56]
Hornblow Mr Edgar [1957-58]
Clarke Mr A [1959-60]
Burton Mr Bryan R [1960-61]
Jones Mr David F [1961-72, 75]
McLeod Mr Don [1973-1974]
Scott Mrs Dorothy [1974]
Cochrane Mr Graeme [1975-78]
Griffith Mrs Helen [circa 1980-84]
Crimmins Mrs Pauline [-1989-?]

Leaders, Teachers and Officers

Armit Mr Jack [1932-33] T, BC
Armit Miss M [1937] T
Arthur Miss (or Mrs) JM [1928-35] T
Ash Miss Dora (Mrs Nicholas) [1915-35] AP, UR, PS, QM
Ash Miss V [1932-33] T
Aspey Mrs I [1948-53] T, PS
Ball Miss D [1939-] T
Ball Mr J [1938-] T
Bateup Miss Margaret [1942-44] T, S, DR
Beavis Miss [1930-33] T, BH
Belt Mr E [1922-29] T
Belt Miss E [1921-25] PP, P
Blair Dr Jan [1943-45] BC
Blakeley Miss June [1941-46] T, DR
Blewitt Mr [1956] T
Boston Mrs Rosalie [1973-80] T
Bowater Mr Manly [1953] LS
Bowen Mr [1925-] T
Breen Mr [1939-] T
Brookes AH [1930-36] T, CE
Burroughs Mr Amos [1943-] T
Burton Mr BR [1958-61] T
Cable Mr J [1928-46] T, DS, L, BC, LS
Cable Mrs [1936-38] T
Campbell Miss 11951-] T
Chapman Mrs [1923-1
Clark Jenny (Mrs Swan) [1963-65] T, LS
Clark Mr [1959] T
Clarke Mr Geoff [1968-69] T
Clarke Mr Peter [1959-62] T, AS
Clarke Mr F [1926-] BC, QM
Coad Miss [1949-] T
Coclirane Mrs Nancy [1975-78] T
Collins Shirley (Mrs Nalder) [1952-55] T, LS
Collins Sue [1983] BC
Coop Mr [1956-57] S TR
Craig W [197-21] S TR
Crimmins Mrs Pauline [1983-91] T
Crisp Miss Betty [1934-39] T, YWL
Crisp Miss Gwyn [1934-45] T, TR, PS, QM S,
Crisp Mr G [1935-] T
Crisp Miss Lilian [1933-77] BC, C, T, S
Crisp Mr M [1929-31] CE, T
Crothall Mr Graeme [1964-65] BC
Crownshaw Mrs [1945-] T
Cryer Mr Graham [1943-47] T, BC
Cryer Miss J [1952-] BC
Cullen Mrs Hilda (nee Raine)[1899-1916] O
Day Mrs [?-1954] T
Daniell(s) Miss [1920-1921] P, PP
Davenport Miss A [1910-1930] PS, UR
Davidson Miss Joyce [1937] BC
Denby Miss Joy [1932-38] T
Denby Mr B [1935-37] BC
Denby Mr LB [1931-35] L, QM
Dennis Mr [1928-] DS
Diebert Miss Phyffis [1926-] PP
Dolejs Mr Danny [1976] T
Duffy Mrs [1950-]1 P
Ellerton Dr David [1971-75, 78-79, 83] BC, T
Ellerton Dr Nerida [1971, 79, 83] BC, T
Fear Miss [1931-34] T, UR
Fear Mr Walter [1936-42] BC
Field Miss Betty [1944-48] T, YWL
Field Miss Joan [1945-47] YWL, LR
Flaus Mrs Huia [1945-50] T
Frew Mr J Frank [1928-33] AS, L, CE, TR S.
Frew Mrs [?-1945] T
Frost Miss [1958-] T
Fuller Mr Bill [1968-71] T
Gaibraith Miss [1961-63] DR, T
Gamble Mr [1920-22] T
Gamble Mr N [1923] L
Gamble Miss L [1930-33] T, APS, QM
Gamble Miss M [1930-33] T
Gamble Miss N [1940-41] T
Gandell Mr Wallis [1958-71] T, DR, LS
Gatehouse Mr [1926-] T
Gibson Mrs Catherine [1984-85] T
Gjording Mr [1930-] CE
Gjordmg Mrs [1920-1929] T, QM
Glover Mr Grant [1968] BC
Glover Mr [1958-61] T, P
Glover Mrs [1961-62] YWL
Goh Mrs Helen [1983] T
Gordon Corinne [1986] T
Green Mr Warren (later Rev) [1936-40] T, BH, UR
Gregg Mr D [1923-] L
Griffith Mr Andrew [1983-85] BC, BB
Griffith Mrs Helen [1980, 83] T
Griffith Mr Tim [circa 1980] BC
Grocott Miss J [1954-5] BC
Grocott Mrs M [1952] BC
Gullen Mrs Lindsay [1970-72] T
Hagedorn Mrs Susan [1985] T
Hamilton Mr Roger [1976] T
Handy Rev FJ [1951-52] HE
Handy Mrs [1955] BC
Harding Mr David [1979] T
Harkness Miss [1942-] T, P
Harris Angela [1983] T
Harris Mr [1932-33] T
Hart Miss Alison [1974] T
Hart Mr Bruce [1979] T
Hart Miss Elspeth [1947-52] T, P, LS, DR
Hart Mr HF [1949-50, 60-81] BC, BB, CS
Hart Mr HS [1921-31] T, A, SU, L
Hart Mr KE [1933-36] L
Hart Miss Margaret [1971-72] T, BC
Hart Mrs Pearl [1949-57, 1959] BC, T
Haszard Miss J [1942-43] T
Hay Mr David M [1937-39, 45-56, 63-65] BC, A, BC, CS
Hay Miss Barbara [1953-60] T, 5, DR
Hay Mrs [1949-57] V
Hearne Mr [1930-32] BH
Hickman Jane [1978] T
Hickman Mrs Meryn [1974-77] BC, T
Hill Janice [1985] T
Hill Miss Linda [1971-76] T
Hill Pamela [1980-85] T
Hoddinott Mrs [1956-58] T
Hornblow Mr Andrew [1961-66] T, BC, BB
Hornblow Mr Edgar (later Rev) [1952-62] T, BC
Hornblow Mr John [1964-67] T
Hornblow Mr Max (later Rev) [1951-56] T
Hornblow Mr Roger [1980] T
Horwood Miss [1929-31] BC
Horwood Miss Dorothy [1941-51] T, BC
Jenkin Mr Arthur [1930-38, 48-56] T, S TR
Jenkin Mrs E [1921-37,43-48] T, BC, QM, HE
Jenkin Miss Margaret [1958-66] T, S
Jenkin Miss Vi [1955-58] LS, T
Jenkin Mr W (later Rev) [1920-26] AS, L, S TR, T
Jenkin Mr WC Jnr [1926-27] T
Jones Miss Elaine (Mrs Russell) [-1969] T
Jones Mr David F [1961-78] SU, BC, T
Jones Gillian [1985] BC
Jones Mr Philip [1971-74] T
Jones Miss Valerie [1948-51] T
Kennedy Miss [1920-21]
King Miss I [1936-] T
King Mr John [-1971] BB
Kirk Miss [1924-] T
Knight Miss Edna [1941-47] YWL
Lamason Miss Janice [1955-58] T
Langlands Miss Sarah [1984-86] T
Laurence Miss R [1942-44] T
Laurenson Arthur [1926- ] AS
Laurenson Miss AE [1926-] T
Laurenson Dorothy (Mrs Fuller) [1930-35] T
Laurenson Mr GI (later Rev) [1920-24] A, BC, QM, T
Laurenson Mr JB [1926-33] BC
Laurenson Miss Jean [1921-28, 47-51] T, QM, L, HE
Laurenson Miss Margaret [1921-33] T, QM, UR
Laurenson Miss Nancy [1926-28] T
Laurenson Mrs [1922] BC
Lewer Miss [1920-23] APS, T
Lloyd Sue [1984] BC
Lomas Miss B [1938-] BC
Longman Mrs Maureen [1973] T
Lovie Mrs [1967] T
Lowe Miss [1942] BC
Lyne Mr John [1973-] T
Lyne Mrs Marion [1973-] T
Mangin Miss Jean [1940-42] BC, T
Macklin Miss J [1928-] PP
Marris Mr David [1949-53] T, LS
Marris Mrs [1947-] V
Maynaird Mr [1927-] T
Mears Mr [1929-31] BC, QM
Mears Mrs A [1945] T
Mears Mr C John [1943-56] T, S, QM, TR, AS, BC
Mears Mr Ron [1943-] T
Mears Mrs R [1943-45] T
Miles Mrs [1947-48] V
Mime Mr Ian [1962-64] T, BC
Milne Miss Jennifer [1961-63] T, P
Milne Mr [1948] T
Milne Mrs [1948-51, 63] T, BC, GLB
Milne Mr Bill [1954-64] BC
Morris Mrs June [1974-76] T
Moss Mr Des [1954-77] P, BC, Co
Moss Mrs Honor (nee McDonough) [1957- 1977] BC, LS, GLB
Munro Mrs [1962-] GLB
Murphy Grace (nee Raine) [?early] T
McCluggage Miss Jill [1964-66] T
McGregor Miss A [1920-26] T, UR
McIntosh Mr Cohn [1937-41] L, AS, TR
McIntosh Miss Alison [1941-] T
McKenzie Miss Hilary [1962-3] T
McKenzie Mr [1957] BC
McKenzie Mrs L [1952-62] CR
McKenzie Mrs M [1945-] T
McLeod Mr Don [1973-] T, SU
McLeod Miss Huia [1941-] T
MacLeod Miss Jane (Mrs Quinn) [1984-88] BC, T
MacLeod Miss Jeanne (Mrs Perrett) [1923-52] P, UR, T
McLeod Miss Tui (Mrs Williams, Mrs Parsons) [1935-49] T, P, TR, UR
McLeod Mrs Ruth [1966-73] T
MacLeod Mrs Valerie [1969-78] T
Niven Mr [1927-28] T
Noakes Lloyd V [1938-40] S TR, T
Norris Mrs [1969-71] BC
O’Neill Mr Terry [1964-71] T, S
Osboldstone Miss [1953-] T
Osborne Mr [1921-24] T, UR
Osborne Mrs [1922-] BC
Osborne Mr Wilfrid [1936-] CE
Pacey Mrs Rose [1951-69] T, PS
Pacey Mr Spencer [1952-62] BC, HE
Parkes Miss [1943-44] T
Parkinson Mrs Vera [1973-76] T
Parsonage Miss A [1959-71] T, PS
Patchett Mr [1961]
Patchett Mr Robin [1958-61] T
Perrett Mr HEA [1930-39] T, CE, QM, YWL
Peterson Mr Peter [-1971] BB
Peterson Mrs [1962] CR
Pinfold Mr FM [1935-] S
Pinfold Miss G [1921-34] BC
Porteous Mr Allan [-1982] BC
Powell Miss B [1944] T
Powell Mr [1955-] T
Power Mrs [1926-] T
Queree Miss Noeline [-1960] BC
Queree Mr N [1944-56, 64-65] T, SU, CS
Queree Mrs N [1947-50, 60-61] T, YWL
Raine Miss Grace [1920-]
Raine Miss Rosalind [1967-68] BC
Rands Mrs Paula [1955-56, 66] T
Reardon Miss P [1948-] T
Reed Mr AW [1944-52] SU, DS
Reed Mrs R [1944-51] PP, T, PS
Reed Mr J [1952-] T
Riddell Mr Gordon C [1925-26] S TR
Ritson Miss Judith (Mrs E Hornblow) [1958-60] T, DR
Ritson Miss Marie (Mrs Carter) [1955-62] T, LS
Roberts Miss Audrey [1955-] T
Roberts Mrs Everlyn (nee Wallwork) [1921-32, 44-45] P, QM
Roberts Mr F [1935-42] UR, S, L
Roberts Mrs F [1940-1941]
Roberts Miss Marcia (Mrs Collins) ([1955-60, 1971-76] T, P
Roberts Mr Murray [1936-40, 46-]TR, T
Roberts Miss Nora (Mrs P Willis) [1939-46] T, YWL, BC
Roberts Mr Snr [?1921]
Roberts Mr Stan N [1921-45] AS, L, S TR, BH, BC, A, SU
Roberts Mr Stephen [1930-32] T, DS
Rose Mrs Joyce [1968-72] T, GLB
Roys Miss [1966-67] T
Ryan Miss Gwen [1963-65] DR, CS
Sands Mr J [1930] CE, UR
Saunders Miss Olive [1959-61] T
Schlater Mrs [1967-70]
Scott Mrs Dorothy [1963-74] T
Scott Mr P Douglas [1963-70] CS, BC
Seeker Miss Beverley [1946-52] T, L
Sellens Mr David [1980-85] BB
Shackleford Miss Susan [1967] T
Sharp Rev Gavin [1985] BC
Simmers Mr Tony [-1987-] BB
Southward Mr [1932] CE
Squire Miss [1953-55] T
Stewart Miss G [1937-44] T, UR
Stokes Miss C [1951-52] CR
Stone Mr F [1953-59] T, AS
Stubbs Ann [1983] T
Taylor Miss E [1946-] T
Taylor Miss J [1944-46] T
Thomas Miss Margaret [1945-] T
Thompson Miss [1921]
Thompson Miss Beverley [1956-60] T
Thompson Mr [1958-] T
Thornley Mr Frank [1951-52] BC
Toothill Mr Robert [1983-84] BC
Trigg Mr Harold [1966-70] LS, BC
Trigg Loene (Mrs Betteridge) [1971-73] T
Trigg Marilyn (Mrs Porteous) [1968-80] S, T
Trigg Mr RO [1947-64] T, UR, DS
Tunnicliffe Mr [1928-30] T
Tunnicliffe Mrs [1927-30] T
Turner Mr H [1944-46] BC
Urry Catherine [1984] T
Vince Mr [1926] [1926-28] T
Vosper Mrs [1945-51] CR
Walker Marjory [circa 1980] BC
Wallwork Mr E [1923-43] HE
Wallwork Mr T [1924-28] CE
Watchman Beth (Mrs Hey) [1945-46] P. T
Watchman Mrs R [1922-43] T, V
Watchman Mr R [1923-] BC
Watchman Mr T [1920-1921] A,PP,S
Watchman Mr [1924-] AS
Waugh Miss [1933-34] T, UR
Webley Mr [1967] T
Webley Mrs [1967] T
Wederell Miss Nicola [1979] T
White Miss M [1943-46] UR
Wilkie Miss C [1934-36] T, PS
Williams Miss Marilyn [-1962] T, BC
Williams Mrs [-1962] T, BC
Wilson Miss Nancy [1940-47] T, DR
Wilson Mrs [1928-42] V, QM
Witherford Miss [1933-] T
Wood Miss Kitty [1930-35] T, YWL, UR
Wood Miss M [1925-29] T
Wood Miss Nesta [1930-33] T
Wood Mr RM [1932-38] TR, A
Woodfield Mr Andrew [1979] BC
Woodfield Marjory

The Sunday School posed for this picture outside the church in 1966.
Trustees were responsible, under law, for finance and all activities relating to church property, under the Methodist Model Deed 1887. Love of God and their local church tempered their legal responsibilities.

Names marked * were recorded in local records but not in the Karori listings in the Connexional Office Register of Trustees. Dates have been confirmed for capitalised names. Others include the first and last references in records. On 23 March 1987 Karori Property was transferred from the Trustees under the Model Deed 1887 to be vested in the Board of Administration of the Methodist Church of New Zealand. Local administration from 1984 was handled by the Wellington West Parish Property/Trust Committee, the secretary for much of this time being Mr KJ Orams.

ANGELO Montague Bernard, Salesman 1946-57
ASH Edwin Bryant, Boot Importer 1917-38
Benbow Charles William, Insurance Manager 1893-95*
BIRCH Francis Samuel, Accountant 1910-1921
BLAKELEY Wilfred John, Electrical Engineer 1943-69
BLAZEY Mavis, Married Woman 1975-78*
BOWATER Ronald Manly Huia, Accountant 1954-57
BOWEN Alfred, Clerk 1922-1930
BROOKS Arthur Herbert de Carl, Salesman 1932-1952
BROOKS Barry Hewitt, Clerk 1954-59
BUCKLEY Richard Crofts, Dentist 1896-1906
Burcher William Nathaniel, Defence Dept Clerk, -1921
BURN Benjamin George Henry, Farmer 1916-22
BURTON Bryan Russell, Advertising Agent 1960-63
CABLE James, Accountant 1936-51
CATHIE Charles, Tailor 1896-1921
CHAPMAN Eric Otto, Commercial Artist 1946-66
CLARK Grahame Wootton, Funeral Director 1952-70
CLARK William, Draper 1893-95*
CLARK William Alan, Bank Accountant 1952-59
CLARKE Frederick, Draper 1928-30
COAD Charles Oliver, Civil Servant 1946-60
COLLINS Raymond William, Salesman 1960-81
CRAIG William, Printer 1916-39
CRISP James Henry, Wood Machinist 1936-59
CRUMP Henry, Builder 1896-1906
CRYER Philip Norton, Civil Servant 1946-72
DENBY Leslie Norman, Chief Clerk 1934-39
EDGAR Vernon Meredith, Company Manager 1943-59
EDWARDS Vernon Frank, Sales Manager 1963-72
EVANS John, Storeman 1904-21
FIELD Thomas Andrew, Ironmonger 1896-1904
FITCHETT John, Wheel-wright 1893-95*
FLANAGAN Harold, Accountant 1916-17
FRASER Archibald Kennedy, Photo Engraver 1957-68
FREEMAN Henry James, Watchmaker 1893-95*
Gamble Ernest Charles, Clerk/Chief Supervisor GPO 1921-34, 1936-43
GANDELL Wallis John, Private Secretary 1965-71
Gjording Peter, Sexton 1921-
GLOVER John Henry Warrack, Purchasing Officer 1968-83
Goh Leon, 1984-*
HAIN Charles Howard, Solicitor 1934-66
HARLAND William James, Accountant 1896-1906
HART Henry Francis, Importer 1951-84
HART Henry Stephen, 1910-21
Helliwell Joseph Henry, Clerk 1896-after 1906
HAY David McClelland, Clerk 1939-70
HICKMAN Donald Noel, Public Servant 1964-84
HILL Joyce, Married Woman 197884*
JACOBSON Albin Edward, Accountant, 1939-47
JENKIN Arthur, Clerk 1947-70
JENKIN William Charles, 1924-39
JONES Arthur Leonard, Engine Driver 1960-78
JONES Edmund Angus, Company Manager 1943-44
KERSHAW John, Foreman of Gas Works 1893-95*
KING Arthur Stanley, Company Manager 1968-82
LAURENSON John Batchelor (Snr), Civil Servant 1921-24
LAURENSON JB, -1933, 1939-41
LAW Norman Heyworth, Chemist 1952-1960
LECK John Henry Eric, Engineer 1943-1951
LEWER Thomas William, Dairyman/Builder 1896-1921
LINNEY Harold, Retired Draper 1936-39
LLOYD Edward, Contractor 1904-21
MARRIS Norman Andrew, Analyst 1951-63
MAUNDER Richard Stanley, Electrical Engineer 1951-63
MEARS Cedric John, Copywriter 1954-59
MEARS Ronald Ashton, Accountant 1955-74
MEARS William John, Machinist 1946-70
MILNE William, Electrician 1948-66
Moore Charles, Printer 1904-
MORRIS Gwen, Married Woman 1975-84
MOSS Desmond Clyde, Optician 1960-82
Moxham William, Farmer 1893-95*
MUNRO John C, 1974-82
MUNRO Leo Eardley, Clerk 1954-57
MYERSCOUGH Henry John, Civil Servant 1936-37
McFADDEN John Harold, Accountant 1947-52
McKENZIE Paul, Bootbuyer 1910-15
McLEOD Hugh Andrew, Stevedore 1925-44
PACEY Spencer Edward, Painter 1951-82
PERRETT Henry Ernest Albert Earle, Manager 1939-51
QUEREE Norman George, Designer Cutter 1943-84
RAINE John, Merchant 1917-39
Raine John George, Indentor 1899-1916 (or to 1921?)
RANDS Geoffrey Frederick, 1966-70
READ Ezekiel Kenneth, 1966-73
REED Alexander Wycliff, Publisher 1943-54
ROBERTS Harry Brownfield, Painter 1924-29
ROBERTS Murray Stephen, 1954-1963
ROBERTS Stanley Newton, Company Director 1930-72
ROBERTS Stephen, Accountant 1930-64
ROSE Derek Cooper, Engineer 1970-81
SCOTT Peter Douglas, Radio Inspector 1963-74
Sellens David, 1978-86*
Sim Peter V, 1972-84*
STUBBS Alan Raymond, Clerk 1970-75
SWAN Frederick Raymond, Engineer 1960-70
THOMPSON Clarence Raymond, Labour Foreman 1960-83
Toothill Robert, Accountant 1982-84*
TRIGG Oliver Roy, Company Director 1954-84
TUNNICLiffe Harold Archibald, Carpenter 1928-32
WALKER Jack, Secretary 1946-63
WALLWORK Ellis, Gardener 1922-43
WATCHMAN Robert, Company Director 1922-76
WATCHMAN Thomas, Storekeeper 1910-1951
WATT Joseph Hume, Clerk 1916-1921
WILLIAMS Norman Charles, 1959-62, 1970-75
WILLIS Edward, Greengrocer 1896-1906
WILSON Albert, Postman 1928-51
MINISTERS APPOINTED TO KARORI

From 1841 Karori Methodists came under the oversight of the original Wellington Circuit. For the next sixty years ministers came to Karori when needed, including to preach in the community chapel opened in 1843, and in support of the first three attempts to establish Methodism in the area. The fourth attempt in 1891 had lasting results and in 1901 the first resident minister - Adolphus N S cotter, a probationer – was appointed. The Karori church continued as part of the Wellington (Wesley, Taranaki Street) circuit until 1913, when it became part of the Thorndon Circuit, renamed Wellington West in 1942. The successive ministers were as follows –

1901-1903  Adolphus N Scotter BA (Probationer)
1903-1905  George S Cook*
1905-1906  Angus McBean*
1906-1907  Colin C Harrison*
1907-1908  Clarence Eaton*
1908-1913  James R Clark
1913-1915  Percy J Cossum
1915-1917  Charles H Standage (Supernumerary)
1917-1919  John H White (Home Missionary)**
1919-1920  Egbert R Warburton (Probationer)
1920-1924  George E Brown
1924-1928  Frederick B Lawrence
1928-1932  John Dennis
1932-1936  Charles Blair
1936-1941  Alfred M Costain
1941-1945  Frank Bateup
1945-1950  John D Grocott BA
195 1-1955  Francis J Handy
1956-1959  Ernest S Hoddinott
1960-1967  Gordon RI-I Peterson
1968-1976  Charles B Oldfield
1977-1984  Keith Griffith MBE
1984  Michael A Chester (exchange from USA)
1985-1986  Gavin B Sharp B Sc
1987  Raewyn F Cubin (supply - self-supporting deacon)
1987  J Harry Haines BA, DD(hon), LHD(hon), STB, ThM, PhD (supply)
1988-1994  Bryant SL Abbott
1994-  Pamela J Tankersley B Sc, Dip Tchg, BD (following union with St Ninian’s)

* Residing at Johnsonville
** Residing at Brooklyn

This list is updated from that compiled by AL Olsson for Methodism in Wellington 1839-1 989.
REFERENCES

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   Circuit Schedule Books 1867-1872; 1872-1891; 1892-1929
   Quarterly Meeting Minutes 1842-1862; 1862-1877; 1877-1891; 1892-1912;
   1912-1929
   Manners Street/Wesley Church Trust Minutes 1875-1905; 1906-1925
   Wesley Leaders’ Meeting Minutes 1909-1931
   Trust Minutes 1875-1905; 1906-1925

Records of Thorndon Methodist Church Wellington
   Quarterly Meeting Minutes 1908-1926; 1926-1944;

Records of Wellington West Circuit
   Quarterly Meeting Minutes 1944-1956; 1957-1972

Records of St John’s Methodist Church Karori
   Annual Reports 1920-1952, 1968-1976
   Sunday School Minute Books April 1920-November 1971
   LYC and LEC Minute Books 1935-1979
   later Property/Trust Committee to 1994.
   Trust Property (Correspondence) Records 1920-1987
   Leaders’ Meeting Minutes June 1988-September 1994
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   Notes of Women’s Work in Parish, compiled by J Hill 1987, and updated

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